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VOL. I. SECOND SERIES, JULY 1889. NO. 1.

THE

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AND

NUMISMATIC JOURNAL.

PUBLISHED QUARTERLY

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THE

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VOL. I. SECOND SERIES, JULY, 1889. NO. 1.

SALUTATORY.

WITH this number, the CANADIAN ANTIQUARIAN commences a new volume, and a new series; and it seems proper to tender congratulations, on such an occasion, to its long-tried friends, contributors as well as subscribers.

Its existence for thirteen years, proves beyond question the desirability of such a medium of intercommunication for antiquarian and general readers, and the hope of success will stimulate the editors in the resumption of their labours to still greater effort to merit the good-will of every one who respects the Truth of History, for its own sake.

It will be their earnest endeavour to make the work indispensable to everyone in all parts of the Dominion of Canada, who shall be interested in any department of the history of our country; and the present number may be confidently regarded as an earnest of what it will aim to be, whilst it shall remain under the control of the present editors.

There are no new promises to make, no old ones to amend; what was promised at the commencement of the Journal may now be reiterated: and no endeavour shall be wanting to secure their steady and satisfactory fulfilment:

"Either our history shall, with full mouth,
"Speak freely of our acts; or else our grave,
"Like Turkish mute, shall have a tongueless mouth,
"Not worshipp'd with a waxen epitaph?"

ANTIQUARY OR ANTIQUARIAN?

IN making our appearance afresh it may be proper to remark that the name "ANTIQUARIAN", has been questioned on more than one occasion, but we have retained the old name, because in the first place it would be inconvenient to alter it, and secondly we believe we have some of the authorities on our side in the matter.

"ANTIQUARY" and "ANTIQUARIAN" appear to have run side by side from the beginning of the Seventeenth Century. The former occurs in Grafton's *Chronicle*, Vol. I, part VII, where Leland is spoken of as "the excellent antiquary." Here the meaning is properly, a keeper of records and antiquities.

Sir J. Ferne in his *Blazon of Gentrie*, 1586, p. 131, says:—"What should a poore *antiquarie* intermeddle of so honourable a matter?"

From this time the word is common. Antiquarian occurs in Holland's *Camden's Britannia*, 1637, p. 6, "I refer the "matter full and whole to the Senate of *Antiquarians* for to "be decided;" and it is found regularly since. Of late years *antiquarian* seems to have become more common than *antiquary*, but it certainly has not superseded it. We do not find any difference in the use of the two words, further than that *antiquary* appears to carry with it a more technical sense.

Bishop Warburton writing to Hurd in a letter dated July 5th, 1752, says:—

"You talk of Jackson's Chronology, on which occasion "you quote a line of Mr. Pope, which he would have envied "you the application of; and would certainly have drawn "a new character of a *diving antiquarian* for the pleasure of "applying this line to him."

In 1778 Dr. Johnson wrote, "Percy's attention to poetry, "has given grace and splendour to his studies of antiquity. "A mere *antiquarian* is a rugged being."

Boswell's Life of Johnson. Todd in a recent edition of Johnson, (1827) says that this word *(antiquarian)* is improper, and is *now* rarely, if at all used." In spite of Todd, however, the word is more frequently used in the present day than its fellow noun substantive *antiquary*.

Sir Walter Scott, who used the word ANTIQUARY as the title of one of the Waverly Novels in 1816, is found ten years later, in another of them—WOODSTOCK—using the words *antiquary* and *antiquarian* (substantive) in the same paragraph.

THE FIRST CANADIAN COIN.

By G. M. Fairchild, Jr., New York.

THAT strange destinies and vicissitudes coins have, and how curiously they at times turn up in the most unlooked for places. Some years ago I took up my residence in Hackensack, N. J., and shortly after formed an acquaintance with an old gentleman, a resident of the town, who was something of a numismatist. Learning that my tastes also lay somewhat in that direction, and that I had a small collection of Canadian coins he in-

vited me to inspect the one which he had also made. This was shortly after the publication by Prof. Anthon of his description of what he then termed the silver piece of 15 sols struck under Louis XIV for circulation in French America. Imagine my astonishment to find a coin answering that description and engraving, but considerably larger in his possession. Mr. Quackenbush (for that was the gentleman's name), thereupon communicated with Prof. Anthon and finally submitted the coin to him for inspection. One day Mr. Quackenbush informed me that a few days before he had received an offer of $75.00 for it from T. B. Bunnett, a dealer in New York, and had parted with it.

A visit to the dealer disclosed the fact that he had disposed of it for one hundred dollars to Mr. W. Elliot Woodward of Roxbury, Mass. Had this coin but passed into the hands of a Canadian, he would have become the high priest of Canadian numismatists, and his abode the Mecca for the faithful devotees of the fascinating hobby of coin-collecting. It is the rarest of all Canadian coins.

NOTE.—Since the before-mentioned coin was described by Professor Anthon, several specimens have turned up. There are now four in all, known to be on this side of the Atlantic; two were imported from France by a New York dealer, and another is known in Nova Scotia, where it has remained since the expulsion of the Acadians. Perhaps, therefore, this coin cannot now be classed as *the rarest*, since a specimen of the *double* mentioned by Leblanc was sold in Germany, over a year ago, but there is not a single example to be found on this continent; it was only issued as a pattern.

In connection with the "*Gloriam Regni*" coinage, and the rival claims of Louisiana, the West Indies and Canada, we may record a "find" made by Hon. Judge Baby, the esteemed President of our Society. A friend gave him an old ink-horn, an heir-loom, which had been in the country over 150 years—noticing that something jingled in it, he, after some searching, worked his way into a secret cover, in which he found three silver pieces—two of which were the ordinary coins of Louis XIV, and the other proved to be a five sols piece with the "*Gloriam Regni*" legend. This, along with the finding of the fifteen sols piece in Nova Scotia serves to prove that this coinage circulated in Canada.—R. W. McLachlan.

We shall gladly welcome further communications from Mr. Fairchild.
Eds. Can. Antiquarian.

SERVICES OF THE HERTEL FAMILY.

THE following document relating the military services of this important Canadian family has been handed down to us among the records of the Le Febure de Bellefeuille family.

It is of interest inasmuch as it is a contemporary statement of important historic events, presumably by one of the actors themselves.

The manuscript is written in the old French and the numerous corrections show that it was the *draft* of a record of services intended probably to be sent to the King.

The writing much resembles the autograph of Hertel himself, while the corrections as well as the latter part of the document are of a different hand-writing.

In any case it is not hasty to assume that it was prepared by some member of the family when Hertel applied for his Patents of Nobility. Its antiquity also, which cannot be questioned, gives it value as an authority on the details of the expeditions of 1690 and 1704, which differ as regards figures, etc., from other accounts.

MÉMOIRE DES SERVICES DU SR HERTEL PÈRE ET DE SES ENFANTS.

Le Sr hertel est agé de 76* ans. Il est lieutenant reformé dans les troupes de la marine depuis 17 ans.

Il a dix garçons tous dans les troupes, scavoir un lieutenant-en-pied, *un lieutenant reformé* un enseigne† deux enseignes reformés et les autres cadets dans les compagnye dont le plus jeune a vingt à vingt un an,‡

*Changed to "70," which fixes the date of the present document at 1712, the date of Hertel's baptism being 1642.

†Changed to read "2 lieutenants-en-pied, un enseigne etc."

‡Changed to "24 ou 25 ans."

Le Sr hertel père a commencé à porter les armes en 1657 au commencement des premieres guerres contre les Iroquois.

Il fust blessé et pris prisonier par ces sauvages en 1659 et demeurast esclave parmy eux environ deux ans. Il courust risque d'y estre bruslé vif. Il est estropié à une main par les mauvais traitement qu'il receust de ces barbares.

Apres son retour et la geurre continuant tousiours contre eux, il s'est trouvé à tous les partis qui ont esté faits tant par M'rs. les gouverneurs qu' autres officiers, et à quantité de petits combats pour repousser les incursions qu'ils faisoient sur nos habitations.

Il eust l'honneur d'accompagner M'rs. de tracy et de courcelle dans les deux diférentes expeditions qu'ils ont fait sur les iroquois jusques dans leur vilages.

Il accompagna aussy Mr. le Comte de frontenac lorsqu'il alla establir le fort frontenac et obligea les iroquois à luy demander le paix, et dans tous les autres voyages qu'il fist depuis à ce fort.

Monsieur de la barre luy donna le commendement de tous les sauvages algonquins, nipissiriniens et themiscamings, lorsqu'il alla jusques sur les frontières des iroquois les forcer aussy a demander la paix.* C'est dans cette campagne que les deux aisnés du Sr hertel commencerent à porter les armes, l'un agé de 18 ans et l'autre de seize.

Monsieur le marquis de denonville luy donna le commendement des mesmes sauvages dans la campagne contre les sonnontouans, l'aisné des ses enfants luy servoit de lieutenant et les deux cadets l'accompagnoint.

Le mesme monsieur de denonville l'a plusieurs fois honoré d'autres commendements de partis tant françois que sauvages ou il a bien remply son devoir. Il secourust entre autres fort à propos le fort de St. François assiègé *par les ennemis*† s'y estant jetté luy "sixiesme" (sic) dont estoint deux de

*On the margin is written "en 1684."

†Words in italic erased in the manuscript.

ses enfants, *ce petit nombre dont** ce qui obligea les ennemis a abandonner le siège ignorant le nombre du secours.

Monsieur le comte de frontenac luy donna des marques de la confiance qu'il avoit en luy à son retour de France en le mettant dans l'hyver de 1690 a la teste d'un party de 50 †françois et autant de sauvages pour aller attaquer les anglois du gouvernement de baston. Il se rendit maistre d'un fort terrassé, brusla vingt deux maisons, tua une cinquantaine de personnes, et *firent*‡ 60 prisoniers. Il fust poursuivy par deux cents quarante homes dans sa retraite, *il* *qu'il repoussa †se rendit maistre du champ de bataille *où resterent*‡. Après deux heures de combat, les ennemis y laissérent vingt morts, et au raport d'un françois pris *quelques jours devant** dans la retraite y eurent plus de soixante blessés. Il eust dans ce combat un de ses neveux de tué avec *deux*† autre françois et 3 sauvages, son fils aisné qui luy servoit de lieutenant blessé dont Il est demeuré très estropié et trois sauvages aussy blessés. Il avoit avec luy deux autres de ses enfants et deux neveux.

Aprés cette expedition ayant apris que les Srs de courtemanche et de port-neuf qui commendoint un party de deux cents homes estoint sur le point d'attaquer *un fo*‡ le fort de ques-que-bay Il les alla joindre avec ceux qui le purent suiure et ne leur fust pas inutile a la prise de ce fort.

Peu de *jours** après son retour les anglois estant venus assieger Quebec Il s'y rendit des premièrs avec quatre de ses enfants. Luy et les siens taschérent de donner des mar-

*Words in italic erased in the manuscript.
†Changed to "25.'
‡Changed to "fist."
*Erased.
†Interline the word "et."
‡Words in italic erased.
*Words in italic erased.
†Replaced by "un."
‡Words erased.
*The word "temps" interlined in place of "jours."

ques de leur zele pour le service s'estant trouves a toutes les actions de ce siege.

En 1691 son aisné un peu remis de *ses*† sa blessure s'estant trouvé *avec un le*‡ dans un detachement commendé par un lieutenant-en-pied qui fust *a la fin** après un long combat accablé par le grand nombre des ennemis fust pris prisonier. Il a demeuré trois aux esclave des iroquois.

Dans la mesme année un autre de ses fils fust blessé dans le combat du Sr de Ualrene contre les anglois et yroquois, un autre de ses fils se trouva dans la mesme occasion.

Pendant toutes les guerres il ne s'est point fait de party ny d'expeditions *ou le père*† dont le pere ou quelqu' uns de ses enfants n'ayent esté, monsieur le gouverneur general . . . . . ‡ en 1703* honora le Sr de rouville † du commendement d'un party de 200 homes du nombre des quels estoint trois de ses frères. Il enleva *le fort*‡ d'assaut a la pointe du iour le fort* guerefil† ou il y avoit cent vingt sept homes armés. Il tua tant dans cette assault que dans un combat qu'il soustint en faisant retraite avec son arieregarde de trante homes contre plus de cent,‡ cent cinquant personnes, fist cent soixante et dix prisoniers, son lieutenant fust tué et onze autres de ses gens. Il fust blessé *et trois autres officiers et dix huit** et vingt deux autres du nombre des quels estoint trois officiers et un de ses frères qui faisoit la fonction d'ayde major.

†Erased.
‡Words erased.
*Words erased.
†Words erased.
‡An illegible word erased.
*Changed to "1704."
†"Le troisiême de ses fils" interlined.
‡Erased.
*The word "de" interlined.
†Deerfield.
‡On the margin were written and subsequently erased the words "plus de cent homes," "des ennemis" and "de cent personnes."
*Words in italic erased.

Il† l'honora encor en 1708 Du Commendement Conjointement avec Le Sieur Deschaillon‡ d'un party de trois cents homes qui defirent un vilage des ennemis De plus de trante maison. Il avoit avec luy *deux** de ses frères dont un† fu tué en enfonsant la porte d'un Corps de Garde.

En *l'en mile*‡ 1709 il l'honnora *encor** du commendement d'un party de cent cinquante hommes.

Monsieur le gouverneur general *honora*† ase [assez] cette famille *de son estime*‡ pour ne faire auquun party contre les ennemis *qu'il ny en ayet quelqu'un**. Cest encor Le Sieur rouville qui *est alle*† est allé avec cent trante homes sauvages et françois reconnoitre la retraite des ennemis qui venoint ataquer cette colonie Du Cotté du Lac Champlin. Il a avec luy un de ses neuveux qui est cadet dans les troupes.

Le Sieur de la fresnière son ayné commende depuis trois ans le fort de frontenac ou il donne des marques de sa conduitte tant pour mesnager lesprit des sauvages que pour le commendement . . . ‡de ce fort.

Hertel's descendants figured with distinction in the military annals of Canada under the names of Rouville, Beaulac, La Fresnière, Cournoyer, Louisbourg, St. François, Chambly, Beaubassin, etc. Several of these branches are still represented. Mr. Hertel de Rouville, of Prescott, is the direct descendant of the redoubted warrior who led the winter attack on Deerfield in 1704. The Cournoyer branch are represented, in France, by Mr. Hertel de Cournoyer and in Canada, by the de Bellefeuille family ; while Mr. Edward de Hertel, of Montreal, is the last descendant of the branch of Hertel de St. François

de Léry MACDONALD.

†From this point to the end the writing differs from the rest.
‡De St. Ours.
*The word "trois" interlined in place of "deux."
†Interline "qui estant oficier."
‡Words erased,
*Interline "aussy" in place of "encor."
†Erased and interlined "estime."
‡Words erased.
*These words are erased and on the margin is written "qu'il y en ayet," with two other illegible words erased.
†Words erased.
‡Illegible word.

CANADIAN COMMUNION TOKENS.

By R. W. McLachlan.

THERE is, perhaps, a brighter halo of history and archæological study clustering around the sacred ordinance instituted by Our Lord, to be observed in commemoration of His passion, than round all the other rites and sacraments of the Christian religion. Ever since its inception it has been observed by all sects and eclessiastical organizations, in a more or less elaborate form, as an essential part of their worship. No church organization or meeting of Christians is considered complete without the means, however simple, of carrying out the injunction ; "Do this in remembrance of me." In all communions the form is essentially the same ; whether observed after the manner of apostolic times when Christians were known by the breaking and blessing of bread, in their own homes daily, at the close of the evening meal; or with all the gorgeous ceremonial of the stately cathedral of our own days. Many observances and accessory forms have, from time to time, been adopted by different people, some of which have come to be considered an almost essential part of the ordinance.

Now and again these accessory forms were introduced as restrictions or limitations by which the purity of communion could be secured and the unworthy or the unbeliever excluded. These restrictions took many forms some of them so peculiar as to be worthy of archæological research. One of these, the subject of this paper, took the form of tickets of admission.*

* The use of tokens seems to be almost entirely confined to presbyterian churches of Scotland and those organized among settlers from that country. We find no traces of the custom among the presbyterians of England or the European continent except in a few of the presbyterian churches of France, and that after the revocation of the Edict of Nantes, in 1685, more than a hundred years after their first adoption in Scotland. This would indicate that there were close relations between the Presbyterian churches of Scotland and France, and that the custom was adopted in the latter country, as possibly it may have been in the former, as a safeguard against government detectives or spies when the law, for the extinction of Protestantism, was being pushed to extremes.

During the troublesome times in Scotland, that brought about and arose out of the Reformation, it was difficult for the members of the new communion to commemorate their Lord's death, weekly, as was their wont in the parish church of the old communion. It, therefore, became an annual or at most a semi-annual event, at which a large concourse of communicants were gathered from a widely extended "parish" or district. As it would be impossible for the single pastor to eliminate the unworthy in such a gathering, tickets were demanded which had previously been distributed in each small community by an over-seeing elder, who was acquainted with the lives and beliefs of all and could distinguish such as were deemed worthy. These tickets, as they are usually termed in the old records, mostly lead, impressed with the initial letter of the parish, have now become an object of study in the old land.

Later, when the times became more settled, the use of metallic tickets was continued as a time honored custom that should not be dispensed with. Although they were no longer necessary as passes, they were still used as signs or tokens of membership, and from that time were known as tokens. While lead or its alloys seems to have been the metal from which they were almost exclusively made, a few were struck in copper, brass or even silver. Most of the early specimens are square and small, but they were of no prescribed shape or device. We therefore come across such shapes as triangular, hexagonal, octagonal, oblong, round and oval. Later specimens are usually round, oval or oblong with truncated corners. To the initial of the parish a date was added, then the minister's initials. Later tokens have the name of the place or minister's name in full or both, some display the arms of the town or other device. There was no uniform pattern, every minister or church drew out or adopted such designs and shapes as suited their own convenience. They were either cast from moulds, impressed on one side with a punch, struck from dies, or indented with a chisel.

As Scotland, like other European lands, became too straight for the enterprise of her people the population began to overflow into other lands beyond the sea. Wherever they settled the old religion of the motherland was planted. As soon as emigrants were sufficiently numerous, in a district to form a congregation or contribute towards the support of a minister, a missionary was sent out from Scotland and with him were introduced the tokens. The first regular Scottish colony to Canada settled in North Eastern Nova Scotia, and although one or two presbyterian chaplains accompanied the highland regiments at the conquest, no regular presbyterian church was organized until that by Mr. Daniel Cock in Truro; who came out from Scotland in 1770. After working for two years, as a missionary, among the scattered settlers, in ministering to their spiritual wants and in organizing congregations, he returned to his old home to be ordained. Coming out again, in 1772, he brought with him a supply of the earliest of known Canadian tokens together with the die or punch with which they were struck. This token is inscribed: "Mr. D. C., Truro, Nova Scotia 1772." Another token, from the same province, although not dated, is evidently very old. It was made for a congregation organized among the settlers around the mouth of the East River of Pictou and is inscribed: "Lower Sett"(lement). The token, until recently, was used in the old church of the flourishing town of New Glasgow. Farther up the same river another church was organized in the wilds which made use of a token inscribed with the letters "U. S. R. E:" meaning the Upper Settlement of East River.

Although a presbyterian minister came to Quebec with the invading armies under Wolfe, and organized a congregation among the early Scottish settlers of that city, it has no token older than 1821. Yet farther west we have one in Montreal dated 1803; and still farther, among the Glengarry settlers from the Highlands of Scot-

land, a token with the date 1794 was until recently used.

Presbyterianism, in Scotland, subdivided into a number of sects which, for the sake of reference, it may be well to enumerate.

1st. The Church of Scotland or Kirk, as it is called, established by law in the mother country, was for many years the strongest Presbyterian body in Canada, where, in early days, it claimed all the immunities and privileges of a state church.

2nd. When, in 1690, Presbyterianism became "established" in Scotland many of the people, especially the Covenanters, declined to accept this position and worshipped, meeting by themselves, in fellowship societies, without churches or ministers. The Rev. Mr. McMillan for refusing to withdraw his support to the petition of the fellowship societies was deposed, and in 1706 became the first minister among these people. He was joined by others who, in 1743, formed themselves into the "Reformed Presbytery." The Reformed Presbyterians or Cameronians, as they are generally called, claim to be the original Presbyterian church. Missionaries were at an early date sent out to the colonies to the south, where churches were organized, by which this form was introduced into a number of settlements in different provinces of the Dominion. Tokens with the letters "R. P." indicate churches of this order.

3rd. In 1740, on the exclusion of Ebenezer Erskine and "nine associates" from the general assembly of the Church of Scotland, the Associate Presbytery was formed. This is usually known as the Secession Church and the people as Seceders. The leaders in this movement became active in organizing churches among the Presbyterians of Ireland and the older colonies to the South. From both of these places, as well as from the mother country, missionary churches were established in Canada. The churches around Londonderry, Stewiacke, and Musqodoboit, Nova Scotia,

some of the earliest in the province, were founded from Ireland; while many of those in Ontario were organized by missionaries from the United States; some of which still retain their connection with the United Presbyterian church in that country.

In 1747 a dispute, about accepting what is called the burghers oath, arose and waxed so strong that the Associate Presbytery was divided. Those accepting the oath retained the official name, although generally known as Burghers.

4th. Those protesting against the oath and known as Anti-Burghers formed the General Associate Presbytery. They too were active in organizing churches in the colonies. A number of these churches were planted in Nova Scotia and Ontario. One Canadian token bears the initials "A.B." for Anti-Burgher, the commonly used name of the body.

As the subject of dispute ceased to be of importance, and the old bitter feeling began to die out, an approachment commenced between the two bodies began; which resulted in their reuniting under the title of the United Associate Presbytery or United Secession. One or two tokens bear the former designation.

5th. The Rev. Thomas Gillespie, deposed from the ministry in the church of Scotland in 1752, united, in 1761, with the Rev. Thomas Boston to form the Presbytery of Relief. There was in British North America one church at least, of this order, the "R. C." for Relief Church, on the token of St. Andrews Church, Halifax, bears evidence of this fact. In 1847, the United Associate and Relief Presbyteries joined to form the United Presbyterian Church. The initials of which, "U. P. C.," occur occasionally on tokens.

6th. In 1843, when the General Assembly met in Edinburgh, a majority of the ministers after entering a protest that they were "Precluded from holding the Assembly on account of the interference of the administrators of the civil law with the edicts of this court," arose and left to form the

Free Church of Scotland. Although no such dispute existed in Canada, many of the congregations in connection with the Church of Scotland joined this movement; and so active were these churches, in missionary zeal, that it soon became the leading presbyterian body in Canada, many tokens are inscribed "Free Church." About the year 1860 the Canadian branches of the United Presbyterians and Free Churches joined to form the Canada Presbyterian church. Several tokens bear this title, more or less abbreviated. In 1870 the Kirk together with the Cameronians or Reformed Presbyterians, united with this Canada Presbyterian Church under the title of the Presbyterian Church in Canada. But a number of the Kirk congregations, especially those of Pictou County, Nova Scotia, refusing to acknowledge the new authority, still retain their connection with the Church of Scotland. There are also several congregations in Ontario, founded by the United Presbyterian Church of the United States, that continue to own allegiance to that body.*

Thus the different sections into which Scottish Presbyterianism subdivided, represented as they all were in Canada, and subsequently the several stages towards complete union as the Presbyterian Church in Canada, may be traced by a study of the tokens. Wherever settlers from Scotland located Presbyterian churches were planted, and much of the history of these churches, their struggles and successes, with the names of heroic missionaries of the back woods, may be gleaned from a collection of these interesting peices of lead, that served as passes, among the founders of this Canada of ours, as they observed their communion in the log church of the clearing.

Canadian Presbyterians, like those in Scotland followed no prescribed pattern nor did they adopt any general device

*A number of churches, also, were organized in the United States by the Canadian Presbyteries; one especially, in Waddington, N. Y., still retains its connection with the Presbyterian Church in Canada. It was organized in 1819, and tokens still exist, bearing his initials, that were used by the first minister, the Rev. W. Taylor.

in making their tokens. Some are simply plain pieces of lead, without inscription or symbol of any kind, others have letters rudely scratched upon them with a pointed instrument, and others still have the initials of the minister or place indented on one side with chisel or punches; many are cast from moulds; but the major part are struck from dies, like coins, often, in early times, on one side only. When a reverse was adopted it was usually inscribed with an appropriate quotation from Scripture: Such as: "This do in remembrance of me," or: "Let a man examine himself." It was the custom, during the early part of this century, when there were no appliances in the country, for making tokens, for the missionary, when he set out to open up a church in the wilds of Canada, to bring with him a supply of tokens, ready made, or the moulds or dies with which to cast or strike a supply when necessary. Thus, the Rev. John Merlin, who came to Canada, in 1822, and finally settled in Hemmingford where he organized a church, in 1824, brought moulds, bearing his initials "J. M.," with which, as his son writes, "he used to cast tokens as they were required." Some tokens, thus brought to Canada, were those used in the last charge held by the minister before accepting a call to "missionary work in the colonies." In this way the Rev. Thomas Trotter, brought with him, from his old parish to Antigonish, Nova Scotia, tokens inscribed: "Rev. Thos. Trotter, Johns Haven, 1808," and these tokens are still used in the Antigonish church. At the communion in the church at Lanark, Ontario, tokens are still distributed, that were struck from a die, prepared in 1788, for the church at Dalry, Scotland. Afterwards tokens were ordered from Glasgow or Edinburgh, along with the communion plate, and dies, for the striking of which were, usually, specially engraved with the name of the church or other device. Consequently, as a rule, later tokens are much more highly finished. But, as the demand increased, Canadian tradesmen were prepared to supply communion plate; and, that

the new churches might not be kept long waiting, had a supply of "stock" tokens struck off without name or device specially indicating any particular church. Most of the churches, therefore, organized since 1850 together with a number of earlier organizations, use these common or stock varieties. Then, as the old tokens, in other churches became worn out or depleted through loss, a new supply was ordered which were often of the ordinary type. When two or more churches, that had been under one pastoral charge, became strong enough to form separate organizations, a supply of new tokens was necessary, although sometimes all the churches continued to use the original. These new tokens were often the uninteresting common variety. Instances are given of churches, that never possessing tokens of their own, borrowed, as occasion required, those of neighbouring congregations. Then, too, some churches procured the discarded tokens belonging to a more prosperous church. A curious instance of this is the wide distribution of the old token of the Free Church, Pictou. This token is or was used in one church in Ontario, two or three in Prince Edward Island and a number in Nova Scotia. The church at Toledo, Ontario, seems at an early date, to have secured a supply of those struck for St. Andrews Church, Ottawa.

As one church after another discontinues the use of tokens; some adopting cards, others practising open communion; the custom will soon pass altogether out of use. Is it not well that some steps have been taken to save these interesting records of the past from oblivion? In Scotland this work has been undertaken by the Rev. Thomas Burns, F.S.A., of Edinburgh, and Mr. Thomas Warner, of Cohocton, N. Y., has published a descriptive catalogue of those belonging to the United States. It seems well then that a complete list of the Canadian varieties should be published. This will doubtless be welcomed by a number of numismatists, who have added this branch to their

collections, and by ministers and others interested in the early history of Canadian religious life. Some work has already been accomplished. Sandham, in his "Coins, Medals and Tokens of Canada," mentions two or three. In my work, on "Canadian Numismatics," I described about twenty five. This gave an increased impetus to the collecting of them so that when Dr. LeRoux issued his illustrated catalogue, "Le Medallier du Canada," in April 1888, he mentions one hundred and sixteen varieties that were then known. But this is simply a catalogue, without historical incidents or comments. As many more have come to light I have thought it advisable to undertake the compiling of a new catalogue, giving such historical incidents as may be helpful to collectors and students. The descriptions will be given mainly from specimens in my own collection, arranged in provinces alphabetically. The size is given in millimetres and when the metal is not mentioned it is lead or white metal. I would here convey my thanks to the ministers, elders and others who have kindly helped me in the work.

PROVINCE OF QUEBEC.

1. BEAUHARNOIS.

B.K in fancy letters, for B(eauharnois) K(irk).

Reverse. 1833 with dotted ornaments above and below, shape oblong, round corners, size 24 x 31 *millimetres.*

This congregation was organized, in 1833, by the Church of Scotland or Kirk; the Rev. Walter Roach was the first minister.

2. CHATHAM.

COMMUNION | TOKEN.

Reverse. Plain, nearly square, round corners, 21 x 22 *m.*

Organized by the Kirk in 1833 the Rev. William Mair was the first minister. The place is called Cushing to distinguish it from Chatham in Ontario. The church at Grenville still retains its connection with Cushing.

3. GEORGETOWN.

G.K. | 1841 for G(eorgetown) K(irk).

Reverse. I. CORIN(thians) | XI. 28. 29 hexagonal 25 *m.*

A church was organized in the township of Georgetown by the Rev. Mr. McWattie soon after its settlement in 1824 but it did not connect itself with the Church of Scotland until 1824.

4. HEMMINGFORD.

J.M for J(ohn) M(erlin).

Reverse. P.C for P(resbyterian) C(hurch), round 23 *m.*

Organized, about the year 1822, in connection with the United Synod of Upper Canada, but in 1841 went over to the Kirk with all the congregations of that Synod. The moulds used in making these tokens are still in existence.

5. HUNTINGDON.

H K, indented, for H(untingdon) K(irk).

Reverse. 1835 indented oblong round corners, 12 x 25 *m.*

Organized by the Church of Scotland in 1835. The Rev. William M. Walker was the first minister.

6. HUNTINGDON.

T, indented, for T(oken).

Reverse. 1847 indented oblong round corners, 10 x 22 *m.*

Organized by the United Presbyterian Synod of Montreal.

7. LACHUTE.

LACHUTE | 1843 upper line curved, below "Lachute" is what seems to be a bird with spread wings intended probably for a dove, double border serrated.

Reverse. Plain, oval, size 20 x 26 *m.*

Called the Henry Church from the first settled minister the Rev. Thomas Henry. Originally in connection with the church of Scotland but seceding in 1844, it joined the Free Church.

8. MONTREAL.

FREE CHURCH | COTÉ STREET | **MONTREAL** within an ornamented border. The word Montreal is in ornamental letters.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. | within an ornamented border oblong cut corners, 19 x 27 *m.*

9. MONTREAL.

As last, but the word MONTREAL is in square letters and there is a comma after street.

Reverse. As last, but with a dot after "Me." Oblong cut corners, 19 x 27 *m.*

This church was organized, shortly after the inception of the Free Church movement in Scotland, in 1843. The reason for two varieties is that the supply of the first token becoming insufficient, for the increased congregation, more had to be ordered; and as the dies were lost it was necessary to engrave a new pair.

10. MONTREAL.

THE JUST | *Shall live* | *by faith* | *token* | *of* | *membership* in script with a number of flourishes.

Reverse. OF | *St. Andrew's* | *Church* | *Montreal* in script with flourishes, upright oval, 31 x 35 *m.*

11. MONTREAL.

ST ANDREW'S CHURCH MONTREAL A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME. on the altar are two chalices and a plate of bread.

Reverse. NEC TAMEN CONSUMEBATUR and the burning bush within a wreath of palm branches, round 28 *m.*

This church was organized, by the Rev. Robert Forest, in 1804, as Associate Reformed; but, in 1824, under the pastorate of the Rev. John Burns, it joined the Church of Scotland. It is almost the only congregation in the province of Quebec, that still retains its connection with that body. The first tokens were destroyed by fire when the church building was burnt.

12. MONTREAL.

REVD JAS SOMMERVILLE | MONTREAL | 1803.

Reverse. Plain, round 31 *m.*

13. MONTREAL.

REVD | JAS SOMMERVILLE | MONTREAL | 1803.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, oval 34 x 40 *m.*

This is one of the oldest churches in the province; having been organized, under the Rev. John Bethune, in 1786. Before the old St. Gabriel Street church, which is still standing, was erected, in 1792, the congregation

was invited to meet in the Recollect Roman Catholic Church, on Notre Dame Street. As the Recollect fathers declined to accept any remuneration for the use of their building the "Society of Presbyterians," as the old congregation was called, presented them with "two hogsheads of spanish wine, containing sixty odd gallons each, and a box of candles amounting in all to £14, 2, 4." The Rev. James Sommerville, whose name appears on the tokens, bequathed four thousand dollars to the Natural History Society to found a course of lectures. The Sommerville course, as they are termed, still continue to be delivered annually. The oval token was undoubtedly struck at a later date than the round one, although the year of the entering upon the pastorate appears on both. It was also used in the churches at Lachine and Lachute.

14. MONTREAL.

KNOX CHURCH. MONTREAL, field plain.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, round 31 *m.*

The old St. Gabriel Street congregation joined the Free church movement, in 1844, and claimed and held the building. A suit for its possession was entered by the Presbytery of the Church of Scotland, which dragged along for years until finally settled by the Kirk paying the congregation $5800 to vacate. This token was adopted when the new building on Dorchester street was occupied.

15. MONTREAL.

ST GABRIEL | CHURCH | MONTREAL.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, oval, 34 x 40 *m.*

When the Free Church congregation removed from St. Gabriel Street church a few members remained, and others from St. Paul's Church helped to organize a new congregation, or, as some claim, to reorganize the old, under the administration of the Church of Scotland.

16. MONTREAL.

ST MARKS CHURCH indented.

A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME, on the altar are two chalices and a plate of bread.

Reverse. NEC TAMEN CONSUMEBATUR, and the burning bush within a wreath of palm branches, round 28 *m.*

This was a mission organized in Griffintown, by members of St. Paul's Church.

17. MONTREAL.

ST PAUL'S | CHURCH | MONTREAL | 1833 E.B., for E(dward) B(lack).

Reverse. I. CORINTHIANS | XI 28 29 Star shaped 25 *m.*

There were, for a number of years, two settled pastors in St. Gabriel Street Church, who disagreed in 1833, when one of them, the Rev. Edward Black, left with part of the congregation and organized St. Paul's Church. This is now the wealthiest congregation in the city.

18. MONTREAL.

UNITED ASSOCIATE CON(gregation) 1835, MONTREAL in the field.

Reverse. **Do this in Remembrance of Me** I. COR. XI 24, in the field, oval 19 x 29 *m.*

Organized by the "Seeessors" Presbytery of Scotland, who sent out the first pastor, the Rev. Mr. Richardson, in 1832, but he died the same year of cholera that was then raging in the city. The following year the Rev. William Taylor assumed charge of the congregation retaining it until his death, a few years ago. Since the removal to the new building it has been called Erskine Church.

19. NEW GLASGOW.

M | A.L | 1842 separated by horizontal lines, for M(inister), A(lexander) L(ouden).

Reverse. Plain, nearly square cut corners, 19 x 20 *m.*

This was one of the churches that sent its minister and delegates to Montreal in 1843, to organize the United Associate Presbytery of Canada east.

20. NEW RICHMOND.

N R, indented, for N(ew) R(ichmond).

Reverse. Plain, square, 22 *m.*

New Richmond, with a number of other churches in Bonaventure County, are connected with the Presbytery of New Brunswick.

21. ORMSTOWN.

O K indented for O(ld) K(irk).

Reverse. 1841 indented oblong, round corners, 13 x 24 *m.*

This place was originally called Durham. A branch of the church at Georgetown was organized here in 1832, and was erected into a distinct charge, under the pastorate of the Rev. James Anderson, in 1835.

22. QUEBEC.

SAINT ANDREWS CHURCH. QUEBEC. A St. Andrew's Cross.

Reverse. SACRAMENTAL | TOKEN | 1821, round 23 *m.*

23. QUEBEC.

ST ANDREW'S CHURCH QUEBEC. A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME On the altar are two chalices and a plate of bread.

Reverse. NEC TAMEN CONSUMEBATUR and the burning bush within a wreath of palm branches, round 28 *m.*

This church was organized, in 1765, by the Rev. George Henry, Military Chaplain. A large room in the Jesuit's barracks was assigned, to the congregation, by the Governor, where it continued to worship until 1807. The imminence of war with the United States necessitated the occupying of this apartment for military purposes, when the congregation removed to the court house, where it was located until the erection of its own building, in 1820, on a lot granted by the Governor. The second token is similar in design to that of St. Andrew's, Montreal. They were both ordered at the same time when the pastors went together on a visit to Scotland.

24. QUEBEC.

ST JOHN'S | CHURCH.

Reverse. QUEBEC | 1838. Oblong, cut corners, 21 x 23 *m.*

Orginally organized, as a Congregational church, about the year 1800. The first minister resented the intolerance shown at that period towards "dissenters" and for his boldness suffered imprisonment, where, it is related, he performed a marriage ceremony. In 1829 the congregation united with the Church of Scotland and has ever since remained Presbyterian.

25. ST. EUSTACHE.

TOKEN ST EUSTACHE, 1838 In the field. D. S., for D(avid) S(hanks).

Reverse. **Do this in Remembrance of Me*** In the field, I COR. XI. 24, oval 25 x 31 *m.*

Organized, as a Secession Church. Mr. Shanks afterwards joined the Church of Scotland, and moved to Valcartier. St. Eustache was the scene of a conflict, during the rebellion of 1837.

26. St. Louis de Gonzague

ST LOUIS | 1850, indented.

Reverse. Plain, oval, 28 x 39 *m.*

27. St. Louis de Gonzague.

ST. LOUIS 1851, indented.

Reverse. R, indented, oval, 29 x 39 *m.*

This congregation was organized, by the Rev. Walter Roach, as a branch of the Beauharnois church. In 1850 it was erected into a separate congregation under the pastoral charge of the Rev. James T. Paul.

28. Three Rivers.

ST ANDREWS CHURCH THREE RIVERS. In the field, I CORINTHIANS. XI. 26

Reverse. Plain, round, 28 *m.*

Organized, under the Church of Scotland, in 1834, with the Rev. James Thom as minister.

NEWS FROM CANADA TWO HUNDRED YEARS AGO.

THE following paragraphs are extracted from "Memoirs of the Court of France, from 1684 to 1720, translated from the diary of the Marquis de Dangeau," published in 1825:

September 17th, 1690.—A vessel from Canada, arrived at La Rochelle, brings the intelligence, that our colonies are in want of prompt assistance. The mission of the Bishop of Quebec, has penetrated into places which would have been considered heretofore as imaginary. He says, that he has found a people, whose hair of the head and body resembles the plumage of parrots, and that he has discovered another, where all the males are humpbacked, and all the women lame of one leg.

"January 24th, 1691.—M. de. Frontenac, Governor of Canada, has informed his Majesty, that the English have made a descent upon that country, and have summoned Quebec, in the name of King William and Queen Mary. He had returned for answer that he knew neither King William nor Queen Mary, and that he had a good garrison, determined to defend themselves bravely if they should be attacked. The English did not dare to pass a river which separated them, and on seeing our troops preparing to cross it, retreated in much haste, abandoning a part of their artillery, which M. de Frontenac brought into the place."

HEMP IN CANADA.

IN the *Monthly Magazine*, [published in London, August 1st, 1805] an article is given recording the proceedings of the Society for the Encouragement of Arts, etc; from which we make the following extract :—

"This Society have adjudged gold medals to Mr. Clarke, of Montreal, and Mr. Schnieder, of York, Upper Canada, and the Silver Medal to Mr. Daniel Mosher, Kingston, for the culture of hemp in different parts of Canada. It seems from fair and repeated trials that the samples of hemp sent from Canada are not equal to that cultivated at Petersburgh ; but this seems owing to bad management, and it is the opinion of some manufacturers here, that when proper attention is paid to the preparation, the Canada hemp will be equal to the best of that imported from Russia, particularly for the purpose of net-making.

"As a proof of the general strength of it," says Mr. Rick, "I have made that kind of trial of it adopted by government, and required by them in their contracts, and find that out of sixteen threads, the whole, separately, carried three-quarters of a hundred-weight, which is the weight required by them at three feet length ; and that fifteen of the sixteen carried one hundred-weight, and would have carried more."

"CANADA."

IN "Notes and Queries," September, 1885, a correspondent writes :—

"In some parts of Yorkshire, "Canada" appears not unfrequently on the Ordnance Map. It refers, I believe, to labourers' allotment grounds. Can any one explain the origin of the names ?" T.

The query elicited the following replies :—

"CANADA." The word, as applied to allotment gardens,

is derived from the custom in Canada of dividing the land into small portions. In a parish in Kent, where I was curate, the word had become corrupted to "Kennedy Gardens."

W. E. LAYTON.

"In many parts of Yorkshire the term "Canada" is applied to small allotments of land lying together and not divided by any fence. Great numbers of villages have these allotments, or gardens for the poor, ranging from half an acre to an acre. In my own village a four-acre field divided into twelve allotments is always known as "Canada." In the parish of Stedmen, a larger tract of land, unenclosed less than a century ago, has since its enclosure borne the name of Canada. This is the only instance I know of a large tract bearing the name, but in small allotments the name is almost universal. I suppose the origin is from new homesteads formed by settlers in Canada. This is, of course a mere conjecture."

H. J. WALKER.

"In the parish of Mickleton, in Gloucestershire, are some allotment grounds (set out about the year 1845) which, with the cottages near them, are known by this name. I have always supposed that there was some allusion to the State grant of land in Canada; and your correspondent T's letter seems to confirm this view."

S.

It is noteworthy that we have here a record of the name "Canada" being used in three different counties of England and in each case applied to land held in small allotments.

A HOARD OF CANADIAN COPPERS.

By R. W. McLachlan.

A SHORT time ago three boxes, containing about twelve thousand old coppers, were discovered in the vaults of the branch of the Bank of Montreal at Quebec; where, for many years, they had lain unnoticed among the papers of the bank. None of the officials, at present connected with the institution, could give any information as to how or when they came to be deposited in its vaults. Fortunately these boxes passed into the hands of collectors; one of whom, Mr. W. G. L. Paxman, of the Department of Public Instruction, Quebec, kindly furnished me with the above facts; and after selecting a few for his own collection, forwarded me about five thousand, the balance, of those that came into his possession. This lot, after having carefully looked it over, I find to consist mainly of such light brass and copper tokens as were struck and circulated in Canada between the years 1810 and 1837; together with worn out halfpence of George II and III, brass buttons and battered and bruised coins the rejectimenta of other countries. The bulk of the hoard was made up of the "Tiffin," "harp" and "ships colonies," coppers, and rude imitations of George II, halfpence. Believing that a list of the more abundant or characteristic varieties would be helpful I give the following descriptions, with notes, making reference to the numbers, when they are mentioned, in my work "*Canadian Numismatics*" (as C. N.) and to Dr. LeRoux's "*Coin Cabinet*" (as L.)

1. The Tiffin Copper.

Head of George III, to the right, within a wreath of oak leaves.

Reverse. HALF PENNY TOKEN, 1812. A female to the left, seated on a bale of goods, brass, C. N., DLII to DLVII.—L. 771 to 773.

This is similar to a full weight trade token, of which it is a rude imitation, issued in England, with many others, during the depression of 1812-14. In later years a lighter variety was imported from England, in large quantities, by Mr. Joseph Tiffin, from which it was known as the "Tiffin" Copper. As these were readily accepted as change and circulated freely as the currency of the country; many imitations were struck by those who were ready to "turn an honest penny" in providing for the pressing needs of the people, a more adequate supply of the circulating medium. These passed current, unquestioned, along with the genuine Tiffin; and so abundant was the issue that out of the five thousand coppers belonging to the hoard nearly three thousand are of this pattern. There were about eight varieties, while many specimens, although struck from worn dies, seem to have been hardly touched by circulation.

2. THE HARP COPPER.

Head of George IV to the left.

Reverse. 1820 a harp, C. N. DXCVII.—L. 786.

There were about eight hundred pieces of this design in the hoard, many of which are as bright as when they were struck. There were thirteen different varieties; the original, of which more finished and heavier, was, no doubt, imported from Birmingham, like the "Tiffin," by some prominent trader, whose good name gave it currency, and counterfeiters or private "moneyers" availed themselves of this fact to increase the supply. The design is similar to that of the Irish coppers of George IV, but without inscription. The date is 1820, although there was no coinage for Ireland under that reign until 1822.

3. THE "SHIPS COLONIES" COPPER.

A ship under full sail.

Reverse. SHIPS | COLONIES | & | COMMERCE, C. N. DCII to DCVI.—L. 793.

This design seems to have retained a long continued popularity among the importers and coiners of coppers for British North America, as some of the specimens show evidence of having been some time in circulation; while quantities were introduced from year to year in the lower provinces, especially Prince Edward Island, up to the time of the adoption of the decimal currency in 1871. This would indicate a period of about seventy years, during which they were issued and continued current. Among the six or seven hundred specimens in the hoard I was able to distinguish eight varieties; one of which was from an old pair of worn dies, so worn indeed that only faint traces of the ship, and one or two letters on the reverse, are visible on many specimens. The planchets upon which this variety is struck are so thin that the profits of the issuer of them must have been very large. The reverse die, used in striking them, was found in Montreal some years ago; showing conclusively that they were struck in this city. Two other varieties, of which there were together over three hundred, that display the American flag at the stern of the ship, seem to have been struck in the United States for the, at that time, enterprising and influential American Colony in Montreal. Many of one of the varieties were barely touched by circulation. The other variety, of which there was only forty specimens, has the letters W. & B., N. Y., under the ship. It was evidently struck by a firm, in New York, whose initials were W, & B. From the worn condition of all of this variety they must have been struck at a much earlier date. The other varieties display the Union Jack similar to those imported at a later date, and like them were of Birmingham manufacture.

4. GEORGE III, 1820 COPPER.

Head of George III to the right, 1820.

Reverse. A woman seated on a bale of goods, C. N. DXCIV.—L. 785.

Two varieties, one of which, of finer workmanship than the other, was no doubt executed in England. There were about fifty specimens, of this type, in the hoard more or less circulated.

5. IMITATIONS OF WORN COPPERS OF GEORGE II.

Rude and indistinct figure of George II, no inscription.

Reverse. Similarly indistinct figure of Britannia, C. N. DCXII. DCXIII.

There were ten or twelve varieties of these barbarous imitations of what was once the "coin of the realm." The engraving of so many dies so similarly barbarous seems to indicate that these coppers were either struck at a number of different establishments in the city or that there must have been a large issue from one establishment, extending over a number of years. The design shows that the worn English coppers, of which Canada was made the slaughter market after the great recoinage of 1820, were copied. Specimens of these worn English coppers, such as were used for designs, occur in the hoard showing no trace of the inscription and barely a faint outline of the figures. Few, if any, of those private issuers of coins or tokens in Canada adopted original designs. They seem to have been content with imitating the prevailing or most popular coins current at the time. There were about five hundred specimens of this type.

6. IMITATIONS OF IRISH COPPERS.

Rude and indistinct head of George III.

Reverse. Similar, indistinct harp, no inscription. C.N. DCX. DCXI.

Many of the worn Irish coins of George II and III circulated here, and they too were imitated. Although few specimens, not over twenty five, occur in the hoard, there are among them six varieties. This would indicate that they were struck in the West, probably Kingston or Toronto.

7. THE GLORIUVS III VIS COPPER.

GLORIUVS III VIS. Indistinct head of George III, to the right.

Reverse. BIIII, Britannia indistinct, C. N. DCXVI.

There is only one variety of this pattern, which seems to be an imitation of one of the many coppers with satirical or unintelligible inscriptions, that were struck in England, in imitation, without the liability of being classed as counterfeits, of the half pence of George II and III. The coin is undoubtedly of Canadian workmanship; As the relief is low and the head of George III a hideous caricature. It is much ruder than the English varieties. Many of this series are claimed as having been struck and circulated in the United States where they are called "bungtowns." Mr. John H. Hickock in his *History of the American Coinage* classes it among the Vermont coins. He jumps to the conclusion that the inscription VIS, which he reads VTS, is a contraction of Vermont; and that the coin was struck by an ardent "tory" during the time when some of the leading citizens of Vermont were negotiating with Governor Haldimand for a return to British connection.

8. THE EAGLE COPPER.

Britannia seated within a wreath.

Reverse. HALF PENNY, 1814. An eagle with its wings extended C. N. DLX.—L. 781.

There were only two very poor specimens of this copper in the hoard, although it was more abundant in recent times. It was either imported from Birmingham or the United States; I am inclined to believe from the former place. About fifteen years ago many bright specimens of a similar copper, dated 1815, found their way into circulation after having lain so many years unhandled. A satirical poem, in an early number of the *Montreal Herald*, calls attention to the eagle on this copper claiming that, as an emblem of the United States, it was treasonable.

9. THE GEORGE ORDE'S COPPER.

GEORGE ORDE'S TOKEN. Laureated head to the left.

Reverse. IRELAND 1834 A harp.

This is described by Lindsay in his "*View of the coinage of Ireland*" No. 97, page 120. There were about twenty five specimens in the hoard struck from dies so worn that the legend could not be read. Likely, after the dies were considered useless for striking more coins in Ireland, they were exported to Canada where a further coinage was struck with them.

10. THE VEXATOR CANADENSIS.

VEXATOR CANADENSIS, a rude bust.

Reverse. RENUNILOS VISCAPE, a rude figure of a female C.N.XXI. XXII.—L. 500-501.

There were only four specimens of this historic coin in the hoard, which indicates that even at that time it was scarce.

11. THE CANIDA COPPER.

A plain planchet rather small indented CAN | IDA with letter punches.

Reverse. .ST AMANT. Indented with a single stamp.

When I first examined this piece I was inclined to throw it aside as an odd specimen stamped for amusement but, finding about sixty specimens in the hoard, all similarly stamped, and that not over old coppers but on plain planchets evidently cut out for the purpose, I concluded that it was a private token made for circulation. The letters of the misspelled "Canida" are each stamped on separately in very irregular fashion. The letters, in the name, "St. Amant," on the reverse, are part of a steel stamp that had been used for marking goods. The planchet was too small to receive the whole stamp, although the stop and part of the initial letter of the first name can be seen on some specimens. Who St. Amant was or his business I have not been able to learn. There are a number of families of that name living in and around Quebec.

Now that we have examined the different coins found in the hoard, what facts can we glean from them regarding the time of its deposit and the then condition of the currency of the country.

As many of the Harp and Tiffin coppers are uncirculated or nearly so, we cannot but conclude that the mints from whence they were issued were in active operation when, or shortly before, the hoard was laid aside. The brighter and more uncirculated are from worn dies, showing that the coinage of them must have been continued for some time. The more circulated condition of the "Ships Colonies" and the imitation of worn George II coppers shows that the Harps and Tiffins were of a later issue; the latest of the hoard. The date, 1834, on the "George Orde's Token," all the specimens of which are slightly circulated,—allowing time for the coinage in Ireland, importation of the dies into Canada, and commencement of a new coinage here requiring at least three years—indicate that the deposit could not have been made earlier than 1837.

The absence of any of the light Upper Canada coppers, as the "Brocks" and "Sloops;" or of those issued in Nova Scotia, indicate that the hoard was accumulated in lower Canada and that there was little, if any, extended interprovincial communications. The abundance of the "Tiffin," in an uncirculated condition, and the fact that the coins were found in the branch of the Bank of Montreal point us to Montreal as the place where the coppers were laid aside.

The absence of heavier coins or those bearing names; as the "Un Sou" series and the "T. S. Brown" copper, proves clearly, that this was a hoard of the light anonymous coins, that at a certain period in the history of the city, were refused circulation.

Between the years 1830 and 1837 the issue of these light anonymous tokens continued so to increase that they formed the bulk of the circulation. Traders often

received five or ten dollars daily. The accumulations in the tills of large retailers became so cumbersome that a feeling of uneasiness arose. The uneasiness so increased that the coppers were looked upon with disfavor, yet merchants of Canada did not or could not move to rid themselves of the nuisance. But, in those days the market hucksters became the dictators in matters relating to the currency. They would, simultaneously, without any preconcerted plan, reject such tokens as they deemed illegal or worthless. These "fiats" were often capricious; as, without any definite reason a token would be rejected as illegal one day and accepted the next. The hoard, then, was the contents of some commodious till when the hucksters edict went forth declaring the bulk of the currency of Canada illegal.

When the financial troubles, brought about, in the United States, by the suspension of the government bank, extended to Canada specie payment, such as it was, consisting of what was considered good of the coppers, with Spanish, French and other foreign silver coins more or less worn, was suspended. This followed by the rebellion, which broke out in the district of Montreal, made it necessary to ship the specie to Quebec. With this shipment went the three boxes of rejected coppers.

And after the troubles had passed, and specie began to circulate again, the owner of the coppers. believing them worthless, never claimed his own and there they lay until this day and through them we have a glimpse of the currency of Canada, with the trials and difficulties it entailed upon the people, in the stirring and eventful past.

In November, 1888, a bricklayer's lad, when digging a drain, in Botley, in the parish of Chesham, England, struck an earthenware vessel containing 200 gold coins. They were mostly of the reigns of Elizabeth, James I and Charles I. The boy not appreciating their value gave most of them away before it was discovered what they were.

A CROOKED SIXPENCE.

A BENT coin is often given in the West of England for luck. A crooked sixpence is usually selected, by careful grandmothers, aunts and uncles, to bestow as the "handselling" of a new purse. The following extract, from the *Acts and Monuments* of John Foxe, illustrates the practice; it occurs in the relation of the martyrdom of Alice Benden at Canterbury in 1557 :—

"When she was at the stake she cast her handkerchief unto one John Banks, requiring him to keep the same in memory of her; and from about her middle she took a white lace, which she gave to her keeper, desiring him to give the same to her brother Roger Hall, and tell him that it was the last band she was bound with except the chain. A shilling also of Philip and Mary she took forth, which her father had *bowed* and sent her when she was first sent to prison, &c."

THE QUARTER CENTENNIAL MEDAL OF THE NUMISMATIC AND ANTIQUARIAN SOCIETY OF MONTREAL.

WHEN it was decided to celebrate the twenty-fifth anniversary of the Society by a Canadian portrait exhibition, a committee was appointed to arrange for the striking of a medal commemorative of the occasion. This committee, after corresponding with a number of those interested in medallic art, on the recommendation of Mr. Alphonse de Witte, one of the office-bearers of *la Société Royale de numismatique belge*, entrusted the work of preparing the dies to Mr. Fernand Dubois, of Brussels, a rising young Belgian medallist. After specifying that the bust of the president should occupy the obverse and the seal of the Society the reverse, the committee

accorded Mr. Dubois full licence as to execution and detail. Availing himself of this permission the medallist chose for his model the style displayed on the early Italian medals; those works of the early masters, that still retain the formost place in medallic art. He, believing that something after the style of the antique, would be more in keeping with the pursuits of the Society than a highly finished modern medal, caught and produced from dies some impression of the less finished but bolder flights of art displayed on the cast medals of the renaissance. Although the reverse, like the originals, lacks relief and has an indistinct appearance, the obverse is really beautiful. With only a three quarter face steel engraving for his guidance the medallist has been able to model, in profile, a tolerably close portrait that exhibits much character and expression. There is life and thought in the face, characters of art often wanting in modern die cutting.

While many of the members would have preferred a more clearly cut reverse and a more striking likeness of the Honorable Justice Baby, the work is one that reflects credit on the artist in conception and execution, and will stand as a momento of art in the history of the Society.

The cut of the medal is a reproduction by the Armstrong Photo-Engraving Company's new half tone process.

The description of the medal is as follows:

1. *Obv:*—HON. JUSTICE L. F. G. BABY PRESIDENT. Bust to the right. Under the bust 1887 FERNAND DUBOIS in small letters.

Rev:—NUMISMATIC AND ANTIQUARIAN SOCIETY OF MONTREAL. Arms of the Society surmounted by maple leaves, under the Arms TWENTY FIFTH | ANNIVERSARY | FOUNDED — DEC: 15TH — 1862. Bronze, size 60 *millimetres.*

Mr. Dubois was asked to prepare dies for a *jeton de presence* with the shield of the Society as chief design, but

the jetons arrived too late and were therefore not distributed at the meeting.

2. *Obv:*—Same as reverse of last.

Rev:—JETON | DE PRESENCE incused on a scroll turned in the shape of the letter S, on the centre of the scroll is a bee, and another bee is alighting on the uppermost end of the scroll; on the field, within the turns of the scroll, is inscribed AT THE | NATUREL | HISTORY | SOCIETY'S | ROOMS | MONTREAL DEC: XVTH | MDCCCLXXX | VII. Bronze size 35 *m.*

Another medal, not authorized by the Society, was struck on the same occasion. This medal was designed and issued by Mr. A. J. Boucher one of the founders of the Society. On this medal the original name of the Society is inscribed. The dies were engraved by Mr. J. T. Dawson, of this city.

3. *Obv:*—SOCIÉTÉ NUMISMATIQUE DE MONTRÉAL FONDÉE 9. DEC. 1862. Within a wreath 25^{E} | ANNIVERSAIRE | 1887.

Rev:—ADÉLARD J. | BOUCHER. | STANLEY | C. BAGG. | ET | JOS. A. MANSEAU. | FONDATEURS within a wreath of oak leaves to the right and maple leaves to the left; at the top of the wreath is a beaver; below DAWSON in small letters. White metal, size 35 *m.*

R. W. McLACHLAN.

BELŒIL.

IN reply to an enquiry as to "Why was Belœil Mountain so called, and by whom?" The following letter from the Seigneur "of that ilk" seems to settle the question satisfactorily:

After tumbling down all the old seigneurial archives I find the following information concerning Belœil. In 1693 Jean Baptiste Hertel de Rouville came from Quebec in a canoe up the St. Lawrence to the mouth of the Richelieu,

until reaching the shores opposite the mountain, where he disembarked, climbed the mountain, and said, "Quelle belle œil!" Returning to Quebec he asked the Governor De Frontenac for an area of land here, and the King of France gave it to him, some six miles square, on the south side of the Richelieu, and the same quantity on the north side to his brother Joseph Hertel de Rouville, and he called both limits "Belœil." The gifts were granted on the 18th January, 1694; a decree, erecting St. Hilaire into a canonical parish, was issued on 24th Feb., 1827, and into a civil parish on 10th July, 1835.

The north side of the river retaining the name "Belœil" in this way, it was decreed a canonical parish 23rd March, 1831, as St. Mathieu de Belœil, and a civil parish 2nd July, 1835.

It appears in some books, old seigneurial ones, that this place is St. Hilaire de Belœil, consequently the name "Belœil" was given by Jean Baptiste de Rouville in 1693, on account of the grand view from the summit of the mountain.

St. Hilaire, Que. BRUCE F. CAMPBELL.

THE CHAIRS OF GREAT MEN.

(From The London Times).

THE interesting collection of chairs formed by the late Mr. George Godwin, recently noticed, was sold by auction at his late residence, in Cornwall-place, yesterday. The chair said to have been the one in which Shakespeare wrote was the chief attraction in the sale, and such was the contest for its possession that it brought the considerable sum of 120 guineas, but who the purchaser was the auctioneer declined to inform his audience. The auctioneer read several documents to prove the authenticity of the chair, and stated that it was once

sold at Sotheby's, the well known auctioneer of libraries, on March 1, 1777, when it belonged to Paul Whitehead, the Poet Laureate of that day. Gay's chair sold for 30 guineas. A drawing of this was in The Illustrated News, Oct. 27, 1849. Lytton Bulwer's chair, which was illustrated in The Builder with several others of the collection, sold for 13 guineas. Theodore Hook's chair, with a curious back revolving so as to serve as a table, sold for 19 guineas. The Anne Boleyn chair, notwithstanding the auctioneer declared it was the chair in which she had sat to be adored by her lover, went for 10½ guineas. Wordsworth's fire screen went for 6 guineas. Sir Walter Raleigh's chair only fetched 2 guineas, Pope's chair sold for 5½ guineas. Lady Morgan's scarcely brought more than its value in a broker's shop. Lord Bryon's would have fetched the same price, 2½ guineas, called by any other name. But the simple bamboo of Mrs. Siddons, which, it was stated the great actress sat in when she studied, sold for 7 guineas. Mrs. Browning's elegant embroidered chair only brought 5 guineas, Thackeray's comfortable seat only 3½ guineas, Walter Savage Landor's 3½ guineas, and Dr. Watt's quaint old oak chair also sold for 3½ guineas, while Charles II.'s chair, embroidered with the arms of Great Yarmouth, brought 10 guineas.

A GREAT OLD SOCIETY BREAKS UP.

THE ANCIENT GUILD OF CROSSBOWMEN DISBANDS AT LAST.

(From the London Standard.)

A LINK which bound modern Europe to the middle ages has just been severed at Ghent by the dissolution of the Ancient Guild of Crossbowmen in that city. It had existed since the eleventh century, but with ever diminishing utility, since

crossbows and long bows are no longer in fashion; and the society came lately to the conclusion that it had ceased to have any raison d'etre. Its massive plate has all been sold, including a superb chased silver cup, presented to the association by the Archduke Albert and the Archduchess Isabella, which has now become the property of Baron Rothschild at the price of 25,000 francs.

The closing hours of the old guild were celebrated by a banquet, at which it is not to be doubted that the burghers feasted as proudly as did those of Antwerp, who, when they were entertained by the Prince of Orange, finding their benches hard, spread their jeweled velvet cloaks over them, and afterward left them to the lackeys, saying, "We do not carry away our dinner cushions!" After this final act of comradeship, when the antique crossbows were hung upon the tapestry for the last time, and the great parcel gilt goblet of the association, brimmed with spiced Rhenish, went round for the ultimate toast, the members still had a matter of ten thousand guilders in hand. This sum they transmitted to the Charity Commission of Ghent, and therewith the existence of the antique confraternity terminated.

Great and famous are the men who have belonged to it in bygone days. Its sturdy burghers and the stalwart men-at-arms maintained and drilled by them were the terror of the Duke of Alva—if anything could ever terrify that fierce and arrogant soldier, who in 60 years of warfare was never once beaten or surprised. In his time the society was a power in the state. We slay each other now by neater means, and these ancient weapons have no longer any existence, except as toys at archery meetings and in the sports of little boys. They were grimly useful, nevertheless, in the days when this guild of Ghent was flourishing, and in their time have sent about as many souls of heroes to the other world as any invention of that eminently destructive animal, man.

WHY THE COAT OF ARMS OF PARIS BEARS A SHIP.

THE Carnavalet Museum is composed of a library of seventy thousand volumes and fifty thousand engravings relating to the history of Paris and of the Parisians from the remotest antiquity down to the present day; of pictures and plans of the city; of antiquities of all kinds illustrating the architecture and the civilization of the Gallo-Roman, Roman, mediæval, and Renaissance epochs; of coins, medals, costume, furniture, ceramics, arms, and innumerable objects of all kinds representing the modern epochs of the seventeenth, eighteenth, and nineteenth centuries, down to the patriotic medals and trinkets made only yesterday. The whole history of Paris is commented upon more or less completely by the objects exhibited in these picturesque old rooms. And what is the history of Paris? It is the résumé of the history of the civilization of Europe—a domain which grows wider and wider the more one explores it; a labyrinth that leads to the unknown, to the mystery of the primitive Celts. Let us take, for instance, the armorial bearings of Paris: on a red field is a ship with silver sails floating on a silver sea, and surmounted by an azure band ornamented with fleurs-de-lis. From time immemorial this ship has been the emblem of the municipality of Paris. Why? Because the first settlers of Paris owed their prosperity to their boats which plied on the Seine. The cradle of Paris was the island on which Notre Dame now rises supreme, the Ile de la Cité, or the Ile Saint-Louis, as it is variously called, and the first monuments which attract our attention in the galleries of the Carnavalet Museum are coins, altars, and inscriptions relating to the antique settlement of Lutetia. Lutece, Leucotece, Mons Lucotecius, now the Montagne Sainte-Genevieve, are the old names that we find, and according to the learned in etymology Paris derived its original name from the source of its architectural beauty, namely, its inexhaustible beds of stone and plaster.

Leng, we are told, means in Celtic "stone," and *tech* means "fine." Gallo-Roman Paris rose out of the catacombs which are still being quarried on the left bank of the Seine at Montrouge and La Tombe-Issoire. On this Ile de la Cité, in shape like a great ship floating on the water, the old Gauls were safe from the marauding wolves and Erymanthian boars which then infested the thick forests that covered Europe; for not only in the Middle Ages, but even up to the time of Louis XIV., the wolves from the forests around Paris used to venture into the streets of the city in very cold winters. In 1420 the cemeteries were invaded by wolves. In 1695, August 12, L'Estoile notes in his Journal: "A wolf, having swum across the river, devoured a child to-day on the Place de Greve. A prodigious thing, and of evil omen."—Theodore Child, *in Harper's Magazine.*

THE PARISH CHURCH OF LONGUE POINT.

WE take the first opportunity of replying, officially, to the enquiry contained in a letter addressed to the daily press by the Rev. Edmund Wood, in reference to modern vandalism, as exemplified in changing historic names of streets, and defacing or destroying picturesque and interesting buildings. After asking "but why not try to rouse public opinion, and bring it to bear on the French clergy, and French section of the community generally, so as to stop further vandalism, before it is too late?" he goes on to mention the charming little church of St. Francois d'Assise, at Longue Pointe, which is being demolished, bit by bit. I have seen nothing like it in Canada. It is—or rather was—unique.

"1. First, the organ went. It is true it was a rickety little thing—but well worth preserving, as a curiosity—in one of the corridors of the seminary. It had (only carved) the 'positif' or 'choir organ' on its front. It was of old, French build, and the bellows were inflated by a wheel.

"2. Next, the baptistery, (the like of which I never saw) with rough oil painting at the back; oval, octagonal,

wooden font; good parqueterie ceiling; wooden valance, with carved suspended tassels—was cleared out bodily. Luckily, I took a fairly accurate sketch of this most curious nook, under the staircase leading to the jubé, which might be worth reproducing, by photograph, hereafter.

3. Then, last summer, I was horrified to note that the sanctuary walls, of carved wainscot, had been ruthlessly "chopped" to admit a series of guadily-colored statuettes, the bare memory of which might "make one's hair stand on end, and never come down."

"I fairly dread making another visit this coming summer for fear of discovering still greater atrocities. Can not the Historical or Antiquarian Societies do something. It seems to me they only talk and have soirées. They might, *e. g.*, memorialize the Archbishop, or the gentlemen of the Seminary, and save what is still left: or, if that could not be done, they might, at least, employ an experienced photographer to go round and secure good pictures of our few ancient nooks. The extirpation of old Bonsecours was prevented, I believe, by the protest of Mr. Parkman, the historian. Let me advise any of your readers. who want a pleasant day trip in the summer, to hire a boat, drift down to Longue Pointe, and examine this little old relic. When within the church the view (looking down from the altar-rail, seen through the open west door) of shining river, green trees, blue sky, and distant mountains, is a sight to be remembered."

While deploring as heartily as the reverend gentleman himself the loss of or injury to our most interesting historical and architectural souvenirs, it is not easy to see how a small society such as the Numismatic and Antiquarian Society of Montreal can prevent these changes. In the first place the general public are not notified when these "improvements" are contemplated, and the injury is generally done before it is noticed. Another difficulty has been already alluded to, the small number of those interested. A society composed of two or three dozen private gentlemen cannot wield a very great influence in a community

like ours, unless its members are representatives of important classes, or are individually eminent and distinguished men.

Were the general public interested in such matters the case would be very different, but the general public is not only most indifferent, but seems inclined to look upon the "Antiquarians" as candidates for Beauport, though harmless, quite harmless; and even of those who share the delusion that historic relics are worthy of study and preservation, how few identify themselves with the society or support its Journal? In England when it is desired to preserve some building of public interest, subscription lists are opened, the money raised, and the property purchased; but where is the man to be found so simple as to propose such a course here? Then again the success which the Numismatic and Antiqnarian Society of Montreal, has already achieved on a former occassion, is hardly so brilliant as to be very encouraging. We refer to the preservation of the old church of Notre Dame de Bonsecours, saved from destruction largely through the representations of this society, and saved for what? To be handed over to a barbarian in search of something to spoil, and spoiled most effectually. If that Church which owns these interesting buildings,—that Church whose own claims rest so largely on reverence for the past—if that Church is so blind as to strip itself of those connecting links of its history, around which naturally cling reverential memories and associations, it cannot be prevented by a handful of *litteraires*, even though the time should be coming when its leaders will bitterly repent having so forcibly taught the coi-poddi the lesson of destruction.

In regard to securing photographs or sketches, the Society is hardly in a position to employ artists on such a work. Before undertaking anything of the kind it would require a revenue many times greater than that at its command. But what it is unable to undertake as a Society is being done in a humble way, privately, by individual members who are both photographing and sketching, and so as they have opportunity are accumulating collections which will some day be of considerable value.

RHETORICES CANDIDATI ANNO DOMINI 1793.

Ignatius Raizenne,
Carolus Brouillet,
Carolus Adam,
Franciscus Fréreault,
Alexander Sevres,
Ludovicus Bernard,
Petrus Consigny,
Franciscus Dumoulin.
Ludovicus Sanguinet.
Joseph Porlier,
Franciscus Dézery.
Joseph Senet.
J. Baptiste Tabeau.
Jacobus Varin.

Professore: Aug. Chaboillez.

Acolytho Marianopolitano.*

*List of the students of Rhetoric at the Montreal College, in 1793, from a manuscript in the Archives of St. Mary's College, Montreal.

de LÉRY MACDONALD.

TWO OLD BASQUE GRAVES BY PLACENTIA BAY.

THE WHOLE history sometimes lies in an ancient inscription. Placentia, on the shores of a bay of that name, was the old French capital of Newfoundland. It was founded in 1660 by a Frenchman named Gargot, under a grant from Louis XIV. It has a splendid harbor, and two great arms of the sea extend several miles inland. The town is built on a beach of coarse gravel. The scenery is most picturesque and much of it beautiful. The remains of forts and other works of defence show what importance the French attached to it. In an old burying ground stand two tombstones bearing inscriptions in a language which no one hitherto has been able to decipher. Many fairly good linguists have puzzled over them without being able to determine even to what tongue they belong. Mr. Courtney Kenny, M.P., for Barnsley, Yorkshire, England, when on a visit to Placentia, carefully copied these inscriptions, and submitted them to Dr. Robertson Smith, who is now professor of Hebrew and Arabic in Cambridge University. He at once pronounced them to be in the Basque tongue. How came there to be two graves of these ancient sea-rovers in this out of the way

corner of creation? Who were the Basques and how came they to Newfoundland? Thereby hangs a tale.

Seven years after Cabot's discovery of Newfoundland, or in 1504, the fishermen of Brittany and Normandy, attracted by the news of the abundance of cod in the surrounding waters, were engaged in capturing these valuable fish. They were in fact, the first to profit by this new discovery of Englishmen. In their little cockle shells of vessels, such as no one would now dream of using in crossing the Atlantic, these bold mariners ventured out into these storm swept seas. They got as far as the island of Cape Breton and gave it the name it now bears, after their home in Bretagne or Brittany. They were soon followed by the no less daring fishermen of the Basque provinces in the Northwest of Spain. That they frequented the shores of this island is shown by the relic of their presence in the name Port-au-Basques, a fine harbor near Cape Ray, on the southern coast.

Not long after the Portuguese fishermen followed; and of them we have a memorial in the name of Portugal Cove, Conception Bay, and another of the same name in Trepassey Bay. It is on record that in 1517 there were forty sail of Portuguese, French and Spanish fishing around these shores. John Rut, an English captain, was in St. John's harbor in 1527, and from there he wrote a letter to Henry VIII, of England, in which he said that he found in that harbor eleven sail of Normans, one Breton and two Portuguese barques, but no English fishing vessel. In 1578, there were 400 fishing vessels employed on the banks and around the shores, and of these 150 were French and only fifty English—so slow were English fishermen in discovering the value of these fisheries, and following the lead of the others. Gradually, however, they increased, and when on the 5th of August 1583, Sir Humphrey Gilbert entered the harbor of St. John's, he found thirty-six fishing vessels lying there of which half were English—the rest Portuguese, Spanish and French.

After this date the Basque and Portuguese fishermen engaged in these fisheries rapidly diminished in numbers, and before many years, they entirely withdrew, leaving the fisheries to the French and English. The wealth to be acquired in the gold regions of South America proved a stronger attraction to the Spaniards than the sea harvest which could only be gathered amid toils and dangers. The Portuguese preferred colonization in South America, and the acquisition of wealth in the mines of Brazil. But it is noteworthy that it was the rich fisheries on the banks and around the shores of Newfoundland which first drew European nations to the shores of North America, and it was the wealth derived from them that led to the colonization of North America. But for the attractions presented in the Newfoundland fisheries, the settlement of the northern portion of the new world might have been delayed for an indefinite period. At first, settlements were attempted rather with a view to the protection and expansion of the fisheries than with the idea of the cultivation of the soil. The fisheries pioneered the way to that great civilization which has now extended to the Pacific coast. The possession of these fisheries was the great object of national ambition, and at the present moment they are no less subjects of international contention and diplomatic wrangling.

But who were these Basques, two of whose tombstones still stand at Placentia? Humboldt considers the modern Basque nation as the representatives and descendants of the great nation of the Iberi who were spread over the whole peninsula, and spoke one language modified into different dialects. In fact this language was at one time spoken by all the primitive inhabitants of Spain and Portugal. The etymology of the words denoting the ancient names of mountains, rivers and towns, in almost every part of the peninsula, proves the early universality of the Basque language. It is very peculiar in its structure, terminations, etc.; and has no resemblance to modern Spanish or Italian.

In point of fact, it has no genetic relationship to any other known language, so far as comparative philology has been able to ascertain. It is remarkable that in its structure it has more in common with certain American languages than any others ; but it is not possible to class the Basque tongue with any known family of languages. Indeed these Basques are the most remarkable, and, in some respects, the most mysterious communities in Europe, for they are the only living representatives of a once great people who have disappeared, and of whom no other fragmentary group remains on the face of the earth. Their language, of which we have a specimen on these tombs, represents a very ancient group or family of languages that had passed away before the beginning of the historical period, leaving only this fragment of the group in a narrow district, on the Bay of Biscay, where it has maintained its existence with wonderful tenacity.

Who could have expected to find such a relic of a world that has passed away in such a remote and little known locality as Placentia! What changes have passed over this new world since these ancient mariners laid down for their long sleep in the Placentia "God's Acre!" Their names cut deep in one of our hardest rocks, have been able to resist the "gnawing tooth of time."

EDITORIAL NOTICE.

Though we have to regret that unexpected difficulties have delayed the issue of this No. 1 of our New Series, we hope in future to be able to issue on the proper dates.

In regard to the next number we beg to say that we have already in hand three original leading articles : one on the principles of heraldic bearings, with special application to the Coats-of-Arms of the Cities of Canada, by Mr. Jas. H. Bowe, for many years secretary of the N. & A. S., which will be illustrated by numerous wood engravings. Also a continuation of Mr. McLachlan's paper on Communion Tokens ; and some notes on the old fortifications and other points of antiquarian interest of the town of St. Andrew's, N. B.

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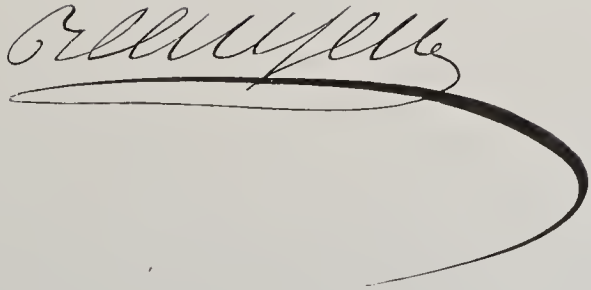

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DANIEL HYACINTH MARY LIÉNARD DU BEAUJEU.

COMMANDANT OF FORT DU QUESNE, AND OF THE FRENCH FORCES IN THE BATTLE OF JULY 9TH, 1755.

BY JOHN GILMARY SHEA.

THE officer who planned the boldest operation of French arms against the English in the struggle for supremacy in the New World, and who fell at the head of his little force when a victory he could not have dared to promise himself, was already assured, has nevertheless failed to obtain the place in history to which he is so well entitled. His very name has slowly and recently emerged from the shades of obscurity, his native Canada, and his fatherland France have done nothing to commemorate him, his very grave is unknown.

Daniel Hyacinth Mary Liénard de Beaujeu, who so bravely attacked with a petty force the finest army ever sent from England to operate against the French, was descended from a family from Dauphiné, which has left its name to the Beaujolois, one of the divisions of that ancient province. The family figures in French history from the eleventh century. In 1210 Guichard, Sire de Beaujeu, was sent by Philip Augustus as his ambassador to the Sovereign Pontiff Innocent III, Humbert V., Sire de Beaujeu, was Constable of France, and attended the coronation of Baudouin II, as Emperor at Constantinople. Another of the name fought under St. Louis in Egypt. William de Beaujeu was Grand Master of the Templars in 1288, and was killed at the Siege of Antioch in 1290. They figure in later times in the annals of the brave. The Seigneur de Beaujeu, an officer of great experience and ability, fell at the siege of Montbart in 1590; another at Fontarabia in 1638; Paul Anthony Quiqueran de Beaujeu is famous for his imprisonment at Constantinople and his daring escape in the seventeenth century. One of this brave race commanded the man-of-war sent out as part of the expedition of René Cavalier de la Salle, to operate against the rich mining country of Mexico, by way of Texas, and is now receiving tardy justice from false and groundless charges. He sustained well the reputation of his race in the naval battle of La Hogue.

One of the family, Louis Liénard de Beaujeu, born at Versailles, son of Philip, an officer in the royal guards, and holding other positions at court, came to Canada before the close of the seventeenth century, to seek advancement in the marines serving in the colony. The first mention of him is as a member of the pious association of the Perpetual Adoration, established at Quebec in 1700. Two years after, he obtained a commission as ensign, and in 1704 a lieutenancy. On the 6th of September, 1706, at the age of twenty-four, he married Dénise Thérèse Migeon de Braussac,

widow of Charles Juchereau, Sieur de St. Denis. He prospered, obtaining a captaincy in 1711, and the Cross of St. Louis fifteen years after, and was Mayor of Quebec in 1733, and had received grants of land on Chambly River.

By his marriage he had three sons and two daughters. The eldest son, Louis, became a priest, and, after being chaplain to the Ursulines of Quebec, was confessor to Louis XVI. The second was Daniel Hyacinth Mary de Beaujeu, the hero of the Monongahela. He was born at Montreal August 19th, 1711, and at an early age entered the service in which his father held a commission. *He rose rapidly, showing that his ability was recognized, and in 1748 we find him a captain in the detachment of the marines which constituted the French Troops in Canada. As such, he was one of the officers who attended the conference between M. de la Galissoniére, Governor of Canada, and the deputies of the Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras, at the Castle of St. Louis, Quebec, November 2nd, 1748, when the Cantons expressed their wish to remain neutral between France and England. †He was next, it is said commandant at Detroit.

‡De Beaujeu, who had evidently had experience among these Indians was sent in 1750 to take command at Niagara, where an adroit and able officer was required to defeat the plans of the English, and divert the trade of the western cantons of the six nations from the English establishment at Oswego. *In August of that year he entertained at his post, the Swedish naturalist, Peter Kalm, sending two of his officers to guide the traveller to the Falls of Niagara, and giving him a letter to Captain Joncaire, whose long residence there made him better acquainted than any other

*Daniel *Nos Gloires Nationales* 1. p. 132-137; manuscripts furnished by the late Count Saveuse de Beaujeu.

†N. Y. Colonial Documents, x. p. 187-8.

‡Documents of Hon. M. Saveuse de Beaujeu.

**Doc. Col. Hist. N.Y.* VI. p. 592.

with everything worth knowing of the great cataract and the neighbouring country. †That he soon after received the Cross of St. Louis shows that De Beaujeu discharged his duties with ability.

In 1755 he was sent to Fort Duquesne, with men and supplies, ‡and was appointed commandant of that important post, which was directly menaced by attack from Virginia. M. de Contrecœur had in the preceding winter asked to be recalled, and the Marquis Duquesne, when dispatching Captain de Beaujeu to relieve him, ordered Contrecœur to remain at the fort till after the expected operations.*

The officer thus sent to hold with scanty force the fort, which France had so boldly planted at the junction of the Alleghany and Monongahela, had no easy task assigned to him. A formidable army, commanded by General Braddock, composed of veteran English regiments, and Virginia colonial troops, well supplied with artillery, was advancing against Fort Duquesne. That post was in no condition to sustain a siege, and the force at Captain de Beaujeu's command was utterly inadequate to defend it; still less was it such as to make it at all possible to retard the march of the enemy. There seemed to be no alternative but to abandon the fort and fall back on Fort Machault and the Fort de la Rivière au Bœuf, so as to cover the important position at Niagara.

†Kalm. Letter from Albany, Sept. 2, 1750 in *Bartram's Observations on the Inhabitants, Climate, Soil, Rivers, Productions, Animals and other matters worthy of notice, etc.*, London, 1751, pp. 80, 81.

‡"Since Sieur de Beaujeu's arrival it must be well supplied," wrote Duquesne, July 6, 1755, "as he had carried with his brigade succours of every description," Doc. Col, Hist. N. Y; X. p. 300.

*"Annales" of Mère de la Nativité, Ursuline, cited in *Les Ursulines de Quebec*, II. p. 276. This explains the presence of Contrecœur at the time of the battle, and his reassuming the command on De Beaujeu's death, as well as the consequent error in those who spoke of him as having had uninterrupted command, and of De Beaujeu as acting under him.

There was, indeed, a motley gathering of Indians near the fort, representing a score of tribes, from the Hurons of Lorette and the Abenakis of St. Francis, on the lower St. Lawrence. to the Ottawas of Lake Superior. But to place any reliance on their co-operation in such an emergency seemed impossible. Yet De Beaujeu could not bring himself to wait tamely there to be crushed, or retreat in inglorious haste. He would not give up Fort Duquesne without striking a blow. Canadian officers of that city had great contempt for the slow movements of the English. Buoyed up by this, De Beaujeu resolved to advance on the enemy and form an ambuscade where the road they had taken crossed the Monongahela. Indian scouting parties had kept up regular reports of the advance of Braddock, and knew the topography of the country. The Chevalier de la Perade, soon to fall beside his commander, had sallied out on the 6th of July, and returned the next day to announce the proximity and strength of the enemy. De Beaujeu resolved to march forth with all the troops that could be spared ; not a dissenting voice seems to have been raised, and the 8th of July was spent in preparing to take the field. But, when De Beaujeu visited the Indian camp and announced to the chiefs the decision of the French officers, there was no response. To his earnest appeal they at last cried : "What, Father, do you wish to die and sacrifice us ? " The English are more than 4000 men, and we only 800, " and you wish to go and attack them ! You see at once " that you have no sense ! We must have until tomorrow " to decide".

There was no alternative. Precious as the moments were, De Beaujeu was compelled to defer his march till morning. At day break, on the 9th of July, the French officers and soldiers, gathered in the little " chapel of the Assomption of the Blessed Virgin at the Beautiful River," as that in the fort was styled. The commandant knelt in the confessional

before the grey-robed chaplain, the Recollet Father Denys Baron, and, when mass was said, received holy communion at his hands. Evidently he did not expect to return alive to the fort of which he had so recently assumed command.† Then the little party marched gayly out, numbering 72 regular soldiers and 146 Canadians. They halted at the wigwams, and De Beaujeu asked the decision of the dusky allies of France. The chiefs sullenly replied, "We cannot march." "I am determined to go and meet the enemy," replied De Beaujeu. "Will you let your Father go alone? I am sure to beat them." As the French moved on, the Indians, led by the Huron, Athanase of Lorette, and by Pontiac, followed, till the band (from many a tribe,) numbered six hundred.

De Beaujeu's plan had been to form an ambuscade at one of the crossings of the Monongahela, but the sun had passed the meridian when, as he approached the crossing nearest to the fort, he came in view of the van of the English army ascending the second slope from the river side. Gordon, the English engineer, who was with the carpenters in advance, was the first to see the French troops led by De Beaujeu, who came bounding on, rifle in hand, his hunting dress relieved only by the silver gorget which betokened his rank. As he cheered on his men, hat in hand, the engineer's party fell back on Gage's command, and at once the quick fire of the French startled the whole line. The Indians had as promptly glided along the woods on either flank of the English pickets and opened fire. Gage formed his men and returned the fire in front with musketry and grape; on the flanks the English fired at invisible foes, except when an Indian would dart out to scalp a soldier as

†"Ayant este en confesse et fait ses devotions le mesme jour." *Registre du Fort du Quesne*, p. 28; *Relations Diverses*, p. 49. The Government scribe who copied the *Registre* at the Prothonotary's office, Montreal, wrote Leonard for Liénard; but the original, as examined by Rev. Felix Martin, was clearly Liénard.

he fell, when the line began to yield. At the third volley from the English, De Beaujeu fell, pierced through the forehead, it is said, with a ball. His death did not dishearten his men; Captain Dumas, assuming command, kept up the fight, the disorders in the English force increasing under the murderous fire, until an attempt was made to reform the line, which the Indians, who had secured a commanding hill, took for a general retreat. With renewed yells they dashed into the English line, and the rout became a reality. French and Indians pursued. Washington with his provincials in vain endeavouring to meet the French and Indians by their own tactics. The history of the defeat is well known. Washington himself said, "We have been beaten, shamefully beaten, by a handful of men."

Thus fell Daniel Liénard De Beaujeu, in the arms of victory, dying as nobly as any of his crusader ancestors on the field of Palestine, Egypt, or Tunis; and dying more gloriously, for not even one of his gallant race ever achieved so great a success, or turned a desperate cause into a triumphant defeat of a superior force.

As the tide of battle rolled away, his body lay on the field; but when the warriors returned to count the spoil, and some that fell were interred on the spot, the body of the brave commander was carried back to the fort. His comrades, Lieutenant de Carqueville and Ensign de la Perade, were interred on the 10th. The body of De Beaujeu seems to have been kept in honour till the 12th, when it too was committed to the earth in the cemetery of the fort, as the chaplain states in the entry in his register:—

> "Burial of Mr. De Beaujeu, Commandant of Fort Duquesne. The year one thousand seven hundred and fifty-five, the ninth of July, was killed in the battle given to the English, and the same day as above, Mr. Liénard Daniel, esquire, Sieur de Beaujeu, captain in the infantry, Commandant of Fort Duquesne and of the army, who was aged about forty-five years,

having been at confession and performed his devotions the same day. His body was interred on the twelfth of the same month in the cemetery of Fort Duquesne under the title of the Assomption of the Blessed Virgin at the Beautiful River, and this with the ordinary ceremonies by us. Recollect priest, undersigned, King's chaplain in said fort, in testimonial whereof we have signed

FRAR DENYS BARON, P.R.

Chaplain.‡

All trace of this cemetery disappeared when Fort Pitt was erected, and nothing remained to show the spot where the French commander in the battle of the Monongahela lay. In the busy city that now occupies the contested point of land, no tablet or memorial commemorate his services or death. A modest chapel in a modest church, whose pastor, Rev. A. A. Lambing, has sought to gather memorials of the past, alone revives the name and memory of the chapel where De Beaujeu last knelt in prayer, and where, doubtless, a solemn requiem was said over his remains.

While the second empire existed, I endeavoured to excite the interest of the French Government in the captain who defeated a well-equipped, well officered English army. Not a tablet to his memory, however, was raised.

De Beaujeu did not generally, even in French works, receive the honour of having planned and carried out the movement which resulted in such a victory for the French arms, Even the official report gives prominence to Contrecœur. Yet the Register of the Fort, written by the chaplain under the eye of Contrecœur, calls De Beaujeu, "Commandant of the Fort and the army." The account by De Godefroy, an officer of the garrison, does not mention Contrecœur at all, and attributes the whole operation to De Beaujeu, whom it styles Commandant. Another

‡*Registre du Fort du Quesne.* p. 28.

*"*Relation*" from the *Dépôt de la Guerre*, with details that seem to come from one present in the fort, also speaks of De Beaujeu as "commandant." These certainly outweigh the opposite statements, which were evidently compiled in Quebec or France from such material as was sent to them.

The Chevalier De Beaujeu obtained the Seigneurie of La Colle on Chambly River in 1733, and a revival of that granted to his father, which seems to have lapsed. On the 4th of March 1737, he married Michelle Elizabeth de Foucault, of the family of the Counts of that name. He gave his bride a bracelet which contained a miniature of himself, which is still preserved among the heirlooms of the family in Canada.† From a copy of this, made for me by the amiable Count Saveuse De Beaujeu, the portrait which accompanies this sketch was engraved. By this marriage the Chevalier De Beaujeu had a son, who went to France after the English conquest of Canada, and a daughter, who married Major De Charly, and with her husband settled finally at Tours in France. The family in Canada descends from his brother, Louis Liénard Villemonde or Villemomble De Beaujeu, who was commandant at Michilimackinac, and, remaining in the colony, served under the English flag during the war of the American Revolution.‡

PIERRE FRANCOIS MÉZIÈRE.

AU tableau général des notaires de la Province de Quebec on trouve le nom de Pierre Mézière. Son greffe, déposé parmi les archives de la cour supérieure à Montréal, comprend la période de 1758 à 1786. Pierre Mézière était fils du Sieur Antoine Mézière, lieutenant-particulier des eaux et forêts de Chatillon-sur-Seine, paroisse de Vital (ou Vilot), diocèse de

**Relations Diverses*, p.p. 9-16.

†This miniature was exhibited at the Collection of Historical Portraits shown by the NUMISMATIC AND ANTIQUARIAN SOCIETY in December, 1887.

‡Daniel, *Nos Gloires Nationales* I. p. 142.

Langres, et de Dame Marguerite André. Né en 1735 il passa au Canada et en 1758 on le voit qualifié de notaire-royal à Montréal.

A peine avait-il commencé à exercer sa profession qu'arrivérent ces fatales événements qui se terminérent par la capitulation de Montréal en 1760 et le départ d'une bonne partie des familles françaises pour la France. Après le traité de 1763 qui fixa définitivement le sort des Canadiens le jeune Mézière jugea que le Canada, même sous la domination nouvelle, pourrait lui offrir plus d'avantages que la mère-patrie et il résolut d'y demeurer. Un autre lien l'attachait à sa nouvelle-patrie. En 1760, le 4 Fevrier, il avait épousé à Montreal, Marie-Archange, agée de vingt-un ans, fille du Sieur Henri Campeau et de Dame Marguerite Le Villiers. L'avenir démontra qui Mézière avait fait un choix judicieux en optant pour le Canada, car il devint un des citoyens les plus éminents de Montréal sous le régime anglais. Dès 1765 ou le voit qualifié de "notaire-royal et avocat." Quelques années plus tard il fût nommé juge de paix. Lorsque le Général Montgommery s'em parra de Montréal en 1775, Mezière fût un des signataires de la capitulation. L'extrait baptistaire de son fils Francois-Joseph, du 19 Mars 1779, lui donne les titres "ecuier, commissaire de paix, avocat et notaire royal."

De son mariage avec Melle Campeau sont nés quinze enfants :

Pierre-Francois, baptisé le 17 Novembre 1760.

Pierre-Marie, baptisé le 10 Decembre 1761.

Charlotte-Archange baptisée le 4 Octobre 1762.

Catherine, baptisée le 11 Fevrier 1764. Elle eût pour maraine Dame Marie Lacroix-Gamelin, épouse de Jacques Porlier, écuier, et épousa le Sieur Jean Delisle, marchand, Elle décéda le 7 Janvier 1809.

Louis-Antoine, baptisé le 10 Mars 1765.

Jean-Roch, baptisé le 22 Septembre, 1766. Il eût parain pour le Sieur Jean Jenison, Seigneur de St. Francois-Leneuf, et pour maraine Dame Charlotte de Boishébert, épouse du Chevalier de St. Ours.

Joseph-Henri, baptisé le 31 Juillet, 1767.

Marguerite, baptisée le 8 Mars, 1769. Elle épousa le Sieur Basile Campeau et décéda le 18 Mai, 1807.

Louise-Thérèse, baptisée le 21 Juin, 1770.

Henri-Antoine, baptisé le 6 Décembre, 1771.
Marguerite-Josephte, baptisée le 24 Mars, 1774.
Marie-Charlotte, baptisée le 5 Juin, 1775.
Simon-André, baptisé le 23 Juin, 1777.
Francois-Joseph, baptisé le 19 Mars, 1779.
Angelique-Sophie, baptisée le 25 Decembre, 1780. Elle eût pour parai le Sieur Amable Dézéry Latour et pour maraine, sa soeur, Catherine La-Croix Mézières.

Il y avait à Montréal à cette époque deux autres familles du nom de Mézière qui portaient les surnoms de *Maisoncelle* et de *L'Epervauche*. Le 7 avril 1752 François Mézière de Maisoncelle, capitaine d'un détachement des troupes de la marine, épousa à Montréal, Charlotte, fille du baron de Longueuil. Il était fils de Claude de Mézière de Maisoncelle, ancien officier de cavalerie et de Catherine Linage, de la paroisse de *Grauve* (?), évêché de Chalons, en Champagne.

de Léry MACDONALD.

AMERICAN POSTAGE STAMPS

THE proposition to change the size and colors of the prevailing postage stamps makes a short history of these useful articles very timely.

It is now nearly half a century since the first postage stamp was issued in the United States. In 1840 England began using stamps; in 1845 the issue of postage stamps was authorized by Congress, and in 1847 the first stamps were issued.

Before that time the postage was paid in cash, sometimes by the sender and sometimes by the receiver of the letter, and the schedule of rates varied with the distances.

The charge for transmitting a letter thirty miles was 6 cents, and the tariff increased in gradual ratio until a maximum charge of 25 cents for 300 miles or more was reached. This method was in vogue for two years after the issue of stamps was authorized by Congress.

The first stamps issued were of the denominations of 5 cents, and 10 cents. The 5 cents stamp had a picture of Franklin and the 10 cents the head of Washington as the principal figure in the design.

Those heads have continued to adorn the postage stamps from that day to this. The stamps first issued were a little larger than those now in use.

In 1851 the carrier system was introduced in all large cities, and a stamp of a peculiar design, costing 1 cent each and known as carriers' stamps, were issued for the purpose of providing prepaid delivery.

In that year the letter postage was reduced to 3 cents, and the old brick-dust red 3 cent stamp came in. At the same time the issue was enlarged to eight stamps, the largest denomination being 90 cents.

The portrait of Jefferson was introduced on the 5-cent stamp, but the other seven bore the heads of Washington and Franklin in different designs.

These stamps were the most popular ever issued by the department. They remained in use for ten years.

The new 3-cent stamp issued in 1861 was of a light red, and it remained in use until 1869, when there was a decided innovation in the designs of the entire issue. The new stamps were square instead of oblong, and many of them were printed in two colors, the central design being in one tone and the border in another.

The principal figure in each design was in almost every instance a representation of some mode of carrying the mails instead of the head of some departed statesman.

The 3-cent stamp was printed in blue, and the principal figure in the design was a locomotive. That issue of stamps lasted about ten months. The people clamoured so against them that in 1870 a return was made to the old designs, which were printed, however, in different colors. The 3-cent

stamp was then made green, with the head of Washington in the centre of the design. The stamp is of such recent date that its design is familiar to every one.

The green 3-cent stamp which was adopted in 1870 continued in use longer than any of its predecessors. It was used until October 1, 1883, and it might have continued in vogue much longer had not Congress reduced the rate of letter postage to 2 cents. Under the new law a brown 2-cent stamp was issued. It continued in use until 1887, when its color was changed to the green now in use, to which the public seem to have taken a strong dislike.

Among the rarest American stamps are some which were not issued by the Goverment. When Congress, in 1845, authorized the use of stamps it neglected to make such provision as warranted the postal authorities in their estimation in the issue of stamps.

During the period of two years preceding the issue of Government stamps, the principal cities of the United States issued what were known as postmasters' stamps. They were intended for the convenience of business men who desired to mail letters after the closing of the post office, for the post office did not remain in operation all night in the primitive days of the postal service.

These stamps were issued by postmasters at New York, Philadelphia, Washington, Baltimore, St. Louis, Providence, Alexandria and a great many other places.

Some of the stamps were merely slips of paper bearing the signatures of the postmasters. Collectors value the Baltimore stamp at $200. A stamp which was issued by the Postmaster of New Haven is worth on an original-unused envelope $300 and more. A postage stamp issued by the Milbury Postmaster, which was of elaborate design for those days, and bore the head of Washington, brings readily $300 to $500,

GLEANERS OF FAME.

Hearken not, friend, for the resounding din
  That did the Poet's verses once acclaim :
We are but gleaners in the field of fame,
  Whence the main harvest has been gathered in,
The sheaves of glory you are fain to win,
  Long since were stored round many a household name,
The reapers of the Past, who timely came,
  And brought to end what few can now begin.
Yet, in the stubbles of renown, 'tis right
  To stoop and gather the remaining ears,
And carry homeward in the waning light
  What hath been left us by our happier peers ;
So that, befall what may, we be not quite
  Famished of honour in the far-off years.

LAST OF THE ILLINI.

A BIT OF INDIAN HISTORY RECALLED BY A VISIT TO OTTAWA, ILL.

DURING a recent trip to Ottawa, Ill., I visited the famous "Starved Rock" situated about ten miles from that city, said Mr. A. W. Hatch. "It is a beautiful place, and has a most romantic historical story connected with it. 'Starved Rock' is a huge pile of sandstone rising perpendicularly at the water's edge to a height of 200 feet above the Illinois river. Its crest can only be reached by a natural stairway on the southwest side. Its top is about half an acre in size, and thickly covered with tall pines and cedars, making a superb picnic site that is used considerably during the summer. From this elevation a magnificent view is obtainable up and down the Illinois valley, where nature has painted scenery more beautiful than any ever pictured on canvas.

The story of 'Starved Rock' is a thrilling and true one. Long, long years ago, as the story-writers would say, a tribe of Indians called Illini held domain from the Wabash to the Mississippi river, and north from the mouth of the Ohio river to Lake Superior. In 1756 the Iroquois Indians began a war with them, and for years this war continued until at last the once powerful tribe of the Illini was almost exterminated,

and at length what was left of the great nation took refuge from their enemies on top of this same stone bluff. How long they were besieged there is not known, but they had not laid in a supply of provisions and starvation set in. On the north or river side of the rock, the upper rock overhangs the river somewhat, and tradition says that the enemies of the Illini placed themselves in their canoes under the cornice-like rocks and cut the thongs of the besieged when they lowered vessels to procure water from the river.

At last the imprisoned tribe, crazed with hunger and thirst, determined to escape, and one dark, stormy night descended the steep and narrow declivity, only to be met by a solid wall of their enemies. The fight was a short one. Only a few of the Illini escaped, and they joined friendly tribes in the southern part of the State, assuming the name of the tribe with which they were connected, and thus the great Illini Nation was swept away. The huge sandstone pile thus became known as 'Starved Rock,' and even now occasionally Indian arrows and spearheads are found on its summit."—*Indianapolis News.*

NOBLE RESIGNATION.

THE EARLY ACADIAN SETTLERS ON PRINCE EDWARD ISLAND PERISH AT SEA TO THE NUMBER OF 360 WHILE ON THEIR RETURN TO FRANCE.

ON the reduction of Louisbourg, in 1758, the Island of St. John, in the entrance of the Gulf of St. Lawrence, capitulated on the condition that the inhabitants should be sent to France. The Duke William transport, commanded by Captain Nicholls, took on board nearly four hundred of them; but on her way home encountered a violent storm, which nearly dashed her to pieces. Every effort was made to preserve the ship, in which the French, and even the women, greatly assisted. There was a prisoner on board, who was a hundred and ten

years of age, who had a number of children, grandchildren, and other relations on board. This gentleman, seeing no hopes that the vessel could be saved went to Captain Nicholls, and said that he came by the desire of the whole of his countrymen to request that he and his men would endeavour to save their own lives in the boats. "And," said the venerable patriarch, while the tears trickled down his furrowed cheeks, " as the boats are insufficient to carry more than you and your crew, we will not be an accessory to your destruction. We are well convinced by your whole conduct that you have done everything in your power for our preservation, but God Almighty seems to have ordained that many of us must perish, and our only wish and hope is, that you and your men may reach the shore in safety." Such generosity and gratitude, for only doing a duty in endeavouring to save the lives of the prisoners as well as their own, astonished Captain Nicholls, and he replied that although there were no hopes of life, yet, as they had all embarked in the same unhappy voyage, they would all take the same chance, and share the same fate. The old gentleman strongly remonstrated, and reminded the captain that if he did not acquaint his people with the offer he would have to answer for their lives. Captain Nicholls then mentioned it to the crew, who said they would cheerfully remain on board if any plan could be devised for the preservation of the others; but that being impossible, they would not refuse to comply with their earnest request. The people then thanking them for their great kindness, bade them an eternal farewell, and, hastening down the stern ladder, got into the boat, to the number of twenty-seven. A French Priest, who was under strong apprehensions of death, was at his earnest request taken into the boat. Just as they had left the vessel her decks blew up, she instantly sank in the ocean, and three hundred and sixty persons perished with her, Captain Nicholls and his men reached the coast of Cornwall in safety, and landed at Penzance.—*London Times*.

CANADIAN COMMUNION TOKENS.

Continued from Page 24.

By R. W. McLachlan.

PROVINCE OF ONTARIO.

29. ALDBORO'.

AL in monogram for AL(dboro'.) With serrated border.

Reverse. Plain, nearly square, rounded corners, 19 x 20 *m.*

This congregation, organized 1819, was originally connected with the Church of Scotland but seceding in 1844, it joined the Free Church, the place is also known as New Glasgow. The tokens were also used at Rodney in the same township. The token was struck shortly after the organizing of the congregation.

30. ALMONTE.

R P indented for R(eformed) P(resbytery).

Reverse. Plain, tinned iron, oblong, cut corners, 18 x 23 *m.*

A small congregation organized, in 1833, by the Reformed Presbytery. The church was built just outside the village of Almonte, Rev. James Milligan the first minister held the organizing service in the woods of the township of Ramsay.

31. AMHERSTBURG.

Presbtrn | church | 1845

Reverse. **Do this in remembrance of me** square, 25 *m.*

Organized by the Church of Scotland, but seceded and became connected with the Free Church in 1844.

32. AYR.

U. A. CON. AYR DUM. for U(nited) A(ssociate) CON(gregation) AYR, DUM(fries). The date 1834 in the field.

Reverse. Plain, oval, 19 x 25 *m.*

Organized by the Secession Church in 1834. For a time the minister preached throughout the township of Dumfries which was largely settled by immigrants from Scotland.

33. BALTIMORE.

BALTIMORE. | C. W. | 1855.

Reverse. PRESBYTER^N^ | CHURCH oblong, notched corners, 20 x 29 *m.*

Organized by the Free Church.

34. BECKWITH.

COMMUNION TOKEN BECKWITH In the field THIS DO IN | REMEMBRANCE | OF ME

Reverse. NEC TAMEN CONSUMEBATUR, and the burning bush within a wreath of palm branches, round, 28 *m.*

This is the name of the township of which Carleton Place is the centre. Its church was organized in 1822 by the Rev. George Buchan, of the Associate Synod. The church afterwards became connected with the Church of Scotland.

35. BELLEVILLE.

BELLVILLE | U. C. | 1835

Reverse. SCOTCH | PRESBYTER^N^ | CHURCH oblong, notched corners, 20 X 30 *m.*

Organized by the Rev. James Ketchan in connection with the Church of Scotland. There is an "E" omitted from the name of the place on the token.

36. BEVERLY.

BFC for B(everly and) F(lamborough) C(hurch).

Reverse. Plain, square, 15 *m.*

These are the names of two townships back of Hamilton in which were a number of preaching stations, the chief of which, at Dundas, was organized in connection with the church of Scotland in 1827.

37. BEVERLY.

J R | B for J(ames) R(oy) B(everly).

Reverse. Plain, square, rounded corners, 18 *m.*

A Secession Church was at an early date organized in Kirkwall, a small village in the township of Beverly, by the Rev. Thomas Christie.

38. BEVERLY.

U. P. | C. B. for U(nited) P(resbyterian) C(hurch) B(everly).

Reverse. Plain, nearly square, rounded corners, 21 x 22 *m.*

This is a later token for the same church, struck after the body was known as the United Presbyterian Church. Mr. James McQueen, who had been treasurer of the congregation for fifty-three years, died a short time ago.

39. BLENHEIM.

WILLIS' CHURCH | BLENHEIM. an ornamental dash between the lines, the whole enclosed within beaded lines with ornamental corners.

Reverse, THIS DO IN | REMEMBRANCE | OF ME. | I COR. XI. 24. within beaded lines with ornamental corners, oblong, cut corners, 19 X 27 *m.*

Organized in connection with the Free Church.

40. BROCKVILLE.

S.T JOHN'S CHURCH BROCKVILLE in two curved lines. Within an oval line JUNE 1852

Reverse. NEC TAMEN CONSUMEBATUR with the burning bush in the centre, nickle, oval, 24 x 31 *m.*

Organized in connection with the Church of Scotland. There should be older tokens in Brockville, but so far, I have been unable to trace them.

41. BYTOWN, (Ottawa).

S.T ANDREWS CHURCH BY-TOWN. J. C. for J(ohn C(ruickshanks) a palm leaf in the centre.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | **1831** A dash above the date, square, cut corners, 22*m.*

This church was built hurriedly, in 1828, by laborers out of employment, who had been working on the Rideau Canal. Mr. Cruickshanks, the first minister, was settled over the church from 1831 to 1846. The congregation was connected with the Church of Scotland.

42. BYTOWN, (Ottawa).

KNOX'S CHURCH | BYTOWN | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 within beaded lines, with ornamental corners, oblong, cut corners, 20 x 28 *m.*

Organized, in connection with the Free Church, shortly after the "Disruption."

43. CORNWALL.

ST. JOHNS CHURCH CORNWALL. An inner circle enclosing THE REV. | H. URQUHART | 1827.

Reverse. IN CONNECTION WITH THE CHURCH OF SCOTLAND. An inner circle enclosing THIS DO | IN REMEMBRANCE | OF ME above which is a chalice on a book and below a plate of bread, round, 35 *m.*

This congregation was organized at an early date, receiving occasional visits from the Rev. James Bethune of Williamstown. The Rev. Hugh Urquhart, (afterwards D.D.) whose name appears on the token, continued to minister to the congregation for over forty years.

44. COBOURG.

COBOURG | U. C. | 1837

Reverse. S^{T} ANDREWS | CHURCH oblong, notched corners, 21 x 30 *m.*

Organized in 1837 under the Church of Scotland, but seceded with its minister, the Rev. Thomas Alexander, M.A., and became connected with the Free Church.

45. DUMFRIES, (Galt.)

D K for D(umfries) K(irk) 1833

Reverse. Plain, nearly square, 17 x 18 *m.*

This congregation was organized, in 1832, by the Church of Scotland in that part of the township of Dumfries now occupied by the town of Galt. The Rev. William Stewart, from Scotland, was the first minister. In 1844 the Rev. John Bayne, who was the minister in charge, joined the Free Church movement followed by the greater part of the congregation. A long chancery suit followed for the possession of the building, which was at length decided in favor of the Church of Scotland.

46. EAST PUSLINCH.

G | P C indented for G(aelic) P(resbyterian) C(hurch.)

Reverse. Plain, upright oblong, 19 x 23 *m.*

Organized by the Church of Scotland, but it was afterwards connected with the Free Church.

47. EDEN MILLS.

EDEN MILLS | C. P. CONG : | 1861. for C(anada) P(resbyterian) CONG(regation.)

Reverse. Plain, oblong, cut corners, 17 x 24 *m.*

Organized by the Secession Church.

48. ELORA.
CHALMERS' CHURCH | ELORA.
Reverse. THIS DO IN | REMEMBRANCE | OF ME | LUKE. XXII 19 | LET A MAN | EXAMINE HIMSELF | I. COR. XI. 28. oblong, cut corners, 22 x 28 *m.*
Connected with the Free Church.

49. ERAMOSA.
A star shaped figure, with five rounded points, indented.
Reverse. Plain, square, rounded corners, 18 *m.*
This church was organized by the United Presbyterian Church.

50. FERGUS.
ST ANDREWS | CHURCH | FERGUS
Reverse. THIS DO IN | REMEMBRANCE | OF ME | I COR. XI 23 oblong, cut corners, 22 x 27 *m.*
Organized in connection with the Church of Scotland, in 1835. The first minister, the Rev. Alexander Gardiner, was settled in 1837.

51. FERGUS.
MELVILLE CHURCH | FERGUS | C. W. **1846**
Reverse. LET A MAN | EXAMINE HIMSELF | I. COR. XI 28 oblong, cut corners, 21 x 27 *m.*
Organized in connection with the Free Church shortly after the inception of the movement.

52. GALT.
KNOX'S CHURCH GALT In the centre **1845** with a dash underneath.
Reverse. LET A MAN | EXAMINE HIMSELF | I COR. XI. 28. oval, 22 x 31 *m.*
This large and flourishing church was formed when the greater part of the congregation of the old Dumfries Church followed Dr. Bayne in 1844, to connect themselves with the newly organized Free Church.

53. GALT.
KNOX'S CHURCH GALT The date **1845** within a beaded oval.
Reverse. THIS DO | IN REMEMBRANCE | OF ME | I. COR. XI. 24 oval, 21 x 30 *m.*
A later token issued when the first supply became too small for the increased membership.

54. Galt.

J. S. for J(ames) S(trang.)

Reverse. TOKEN, across the field, round, 21 *m.*

This congregation is connected with the United Presbyterian Church of North America whose head quarters are in the United States. The Rev. James Strang, whose initials the tokens bear, was the first minister.

55. GALT.

U. P. CHURCH: OF N. A. In the field GALT | C. W for U(nited) P(resbyterian) CHURCH OF N(orth) A(merica) GALT C(anada) W(est.)

Reverse. REMEMBER. EXAMINE. round, 18 *m.*

The old tokens bearing the Rev. James Strang's initials were melted down to strike a new supply, as the new minister did not care to use tokens bearing his predecessor's initials, consequently the first tokens are very rare.

56. GLENGARRY.

Revd John | Bethune | Glengary | 1794 in script.

Reverse. Plain, round, 30 *m.*

The Rev. John Bethune was born in the Island of Skye, in 1751. He immigrated to South Carolina with a settlement from Scotland where he became chaplain of a regiment of Royal militia. During the war of Independence he was made prisoner and when exchanged, removed to Nova Scotia. In 1775 he was appointed chaplain to the 84th Regiment or "Highland Emigrants." After peace was declared in 1782, he returned to South Carolina, but in March of 1786 he organized a congregation in Montreal. After a year's residence in this city he removed to Glengarry County which was then being rapidly filled up with settlers, mostly Highlanders from Scotland and United Empire Loyalists from the United States. He was for a long time the only minister west of Montreal, preaching at almost every point in the Country. The place where he made his residence was afterwards called Williamstown, where these tokens were used until recently. Mr. Bethune died in 1815 leaving two sons, one of whom became the Bishop of Toronto, and the other the Dean of Montreal. This is the oldest Canadian token outside of Nova Scotia.

57. GRAFTON.

GRAFTON | C. W. | 1844

Reverse. PRESBYTERN | CHURCH oblong, notched corners, 20 x 29 *m.*

This was a Free Church.

58. GUELPH.

ST ANDREW'S CHURCH GUELPH C. W. A dove to the left, with an olive branch in its mouth, within an oval.

Reverse. "THIS DO | IN REMEMBRANCE | OF ME." oval, 21 x 28 *m.*

Organized, in 1832, under the Church of Scotland. The Rev. James Smith was the first minister. The original site of the church was given by the Canada Company. This was afterwards sold for $7.000 to the Corporation for the Town Hall.

59. GUELPH,

CANADA PRESBYTERIAN CHURCH GUELPH In the centre 1ST | CONGREGATION

Reverse. THIS DO IN | REMEMBRANCE | OF ME underneath is an altar on which are two chalices and bread, oblong, cut corners, 21 x 27 m.

Organized under the United Presbyterian Church. The church is now closed and the congregation merged into the larger ones in the city.

60. HAMILTON.

ST ANDREWS | CHURCH | HAMILTON within an open wreath of laurels.

Reverse. DO THIS | IN | REMEMBRANCE | OF ME within a closed wreath of laurels, round, 29 *m.*

This church was organized under the Church of Scotland by the Rev. Alexander Gale, in 1832. The church is now known as St. Paul's.

61. HAMILTON.

U. P. CHURCH MERRICK ST 1853 In the centre HAMILTON | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A MAN | EXAMINE | HIMSELF. oblong, cut corners, 21 x 27 *m.*

Organized by the United Presbyterian Church. This church has been merged into other congregations since the Union.

62. HAMILTON.

KNOX CHURCH | HAMILTON | 1846

Reverse. 1. CORINTHIANS | XI. 23-25 An ornamental division between the lines, oval, 20 x 29 *m.*

Organized by the Free Church shortly after the "disruption."

63. HAMILTON.

CENTRAL PRESBYTERIAN CHURCH 6TH JUNE | 1861 In the centre HAMILTON | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT let A MAN | EXAMINE HIMSELF. oblong, cut corners, 21 x 27 *m.*

Organized by the Free Church at a later date than the last.

64. INDIAN LANDS.

Parish of Indian Lands.

Reverse. **This do in Remembrance of Me.** In the centre, LUKE, 22. 19 oval, 18 x 26 *m.*

This was formerly a branch of the Martintown Church but was erected into a separate charge, in 1839, with the Rev. Daniel Clark as minister, in connection with the Church of Scotland. The village of Maxville has lately grown up near where the church was first planted.

65. KENYON.

KENYON FREE CHURCH. In the centre I. COR. XI. 24.

Reverse. **1858** between two lines, oval, 21 x 27 *m.*

This place also called Dunveigan is situated in the County of Glengarry. It was organized as a Free Church;

66. KINGSTON.

ST | ANDREWS | CHURCH | 1823

Reverse. KINGSTON. U. C. for U(pper) C(anada.) oblong, notched corners, 22 x 25 *m.*

The Rev. John Barclay came out from Scotland, in 1821, and organized a church in Kingston. In 1822 a church was erected on an acre of ground deeded by the Government to trustees with the provision, "that it shall be for a church in connection with the established Church of Scotland, having a clergyman in communion with the same for-ever."

67. KINGSTON.

ST ANDREWS CHURCH | KINGSTON | CANADA | 1823

Reverse. THIS DO IN REMEMBRANCE OF ME LUKE 22-19 Within an oval LET A MAN | EXAMINE | HIMSELF | I. COR. 11-28 oval, 22 x 29 *m.*

This token was issued at a much later date than 1823. The word "Canada" would indicate it to be at least after the union of the provinces of Upper and Lower Canada in 1841, if not after the confederation of the provinces in 1867. The old tokens were worn out and new ones were made bearing the same date.

68. KINGSTON.

CHALMERS CHURCH, KINGSTON. Underneath is the burning bush, with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within a beaded border, with ornamental corners, oblong cut corners, 19 x 27 *m.*

Organized as a Free Church shortly after the "disruption."

69. LAKE SHORE LINE.

L S L in script for L(ake) S(hore) L(ine.)

Reverse. U. P. C. | TOKEN | 1855 for U(nited) P(resbyterian) C(hurch), round, 22 *m.*

The dies for these tokens were engraved by the same man (a schoolmaster) who engraved No. 55, Galt. This token was used by the congregations meeting at New Annan and Leith, two villages on the Georgian Bay, near Owen Sound.

70. LANARK.

A. C | D | 1788 for A(ssociate) C(ongregation) D(alry.)

Reverse. Plain, square, 17 m.

Organized by the Rev. William Bell, of Perth, in 1821. The Rev. John Gemmell from Dalry in Scotland, came out in the same year and brought tokens from the church with which he had been connected, these tokens are still used in the Lanark church. The church was originally connected with the Associate Synod, but afterwards joined the Church of Scotland.

71. LANARK.

T | S. A serrated border.

Reverse. Plain, square, 18 *m.*

There were a number of these tokens in the lot brought out by Dr. Gemmell. They too were probably discarded tokens belonging to some church near Dalry in Scotland, but what church I have not been able to learn.

72. LOCHIEL.

LOCHIEL CHURCH. In the centre 1830

Reverse. Plain, round, 31 *m.*

This township was settled, in 1795, by immigrants from Glenelg in Scotland. The first minister, the Rev. John McLaurin, came out, in 1819, and organized a congregation in connection with the Church of Scotland. The site selected for the church building has never grown into a village, although a Post Office is located there, known as Kirk Hill. This congregation still retains its connection with the Church of Scotland.

73. LOCHIEL.

LOCHEIL. FREE CHURCH In the centre, I. COR. XI-XXIII.

Reverse. Plain, oval, 24 x 31.

A Free Church, branched off from the old Kirk in 1844, and put up its building near by. The name is wrongly spelled on the token.

74. MCMARTINS MILLS, (Martintown.)

at | *M^{c}Martins Mills* in script.

Reverse. Plain, square, 29 *m.*

This is one of the churches organized by the Rev. John Bethune. He retained the pastorate of this church until his death in 1815 after which it was erected into a separate charge.

75. MACNAB and HORTON, (Renfrew.)

MACNAB | & | HORTON

Reverse. 1851 with a quatre foil ornament above and another below, round, 27 *m.*

This represents two churches, situated in two townships of the county of Renfrew. These congregations were organized by the Rev. Alex. Mann, a minister of the church at Pakenham. In 1851 they were made a separate charge under the Rev. George Thompson. They were connected with the Church of Scotland.

76. MANSWOOD.

A | B for A(nte) B(urgher.)

Reverse. TOKEN, oval, 19 x 23 *m.*

This church was organized by the General Associate Synod at an early date and it still retains connection with the United Presbyterian Church of North America with headquarters in the United States.

77. MANSWOOD.

TOKEN.

Reverse. Plain, oval, 19 x 23 *m.*

This token was issued after the union of the branches of the Secession Church and only the reverse was used in making the new tokens. Manswood is a small village only three miles from Milton.

78. MILLBROOK.

J.D in a square for J(ames) D(ouglass.)

Reverse. Plain, square, 17 *m.*

This church was organized under the auspices of the Church of Scotland, but, on the Rev. James Douglass seceding, in 1844, the church followed him and became connected with the Free Church.

79. NIAGARA.

ST. ANDREW'S CHURCH NIAGARA between two beaded circles, within the inner circle U. C. | R. Mc GILL | 1831 rays outside the circle.

Reverse. Plain, square, 22 *m.*

Niagara, formerly called Newark, was, at one time, a place of some importance, having been the seat of government of the Province of Upper Canada. The church was organized as early as 1794, with the Rev. James Dunn as minister. Mr. Dunn soon afterwards gave up the ministry and entered into business in Niagara. In 1803, he was drowned in his own vessel on Lake Ontario. The Rev. Robert McGill, afterwards Dr. McGill, whose name appears on the token, removed to Montreal and became pastor of St. Paul's Church.

80. NORTH EASTHOPE.

ST. ANDREW'S CHURCH | NORTH | EASTHOPE | C. W. | 1858.

Reverse. I. COR. XI. 23 across the field, oblong cut corners, 21 x 27 *m.*

This is the name of a township near Stratford with which the church was connected until 1857.

81. ORILLIA.

PRESBYTERIAN CHURCH ORILLIA | C. W. 1855 Underneath the inscription is the burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamented corners, oblong cut corners, 20 x 28 *m.*

This congregation was connected with the Free Church. The tokens are used in one or two other churches.

82. OWEN SOUND.

CHALMERS'—CHURCH, | OWEN SOUND within beaded lines with ornamental corners, a dash below "Chalmers." and another below "Owen Sound."

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 20 x 28 *m.*

This church is now closed and only a single specimen of the token is known. It was connected with the Free Church.

83. PAKENHAM.

ST. ANDREW'S | CHURCH, | PAKENHAM C. W. | 1864. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within beaded lines. with ornamental corners, oblong, cut corners, 20 x 27 *m.*

This township was settled, in 1823, by immigrants from the north of Ireland and a congregation was organized at an early date. The first church was erected, in 1838, by Sheriff Dickson, a local geologist of some note. The first minister, who was connected with the Church of Scotland, settled in Pakenham, in 1841, and had pastoral charge of five townships.

84. PARIS.

PRESBYTERIAN | CONGREGATION | OF PARIS | 1836

Reverse. THIS DO IN | REMEMBRANCE | OF ME oblong, notched corners, 20 x 35 *m.*

Organized by the Associate Synod at an early date.

85. PERTH.

ST ANDREWS | CHURCH | 1831 | PERTH.

Reverse. COMMUNION | TOKEN nearly square rounded corners, 20 X 21 *m.*

There was an older church in Perth, organized by the Rev. Wm. Bell, but as it was not connected with the Church of Scotland. The Rev. Thomas C. Wilson was called from Scotland to organize a congregation under that body, arriving in 1830 he became pastor of St. Andrews Church. In 1835 the older congregation became connected with the Church of Scotland and in 1857 the two congregations were united.

86. PERTH.

FREE CHURCH | PERTH | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 21 x 28 *m.*

Organized by the Free Church shortly after the "disruption."

87. PEMBROKE.

CALVIN CHURCH | PEMBROKE C.W. | 1864. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

Organized as a Free Church.

88. PETERBORO.'

SAINT ANDREWS | CHURCH | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME oval, 22 x 28 *m.*

The Rev. John M. Roger was the first minister of this congregation having been installed in 1836. He seceded with most of his congregation in 1844.

89. PETERBORO'.

PETERBORO. | C. W. | 1847

Reverse. PRESBYTERN | CHURCH oblong notched corners, 20 x 29 *m.*

Used in the Free Church formed by the secession from St. Andrew's Church.

90. PETERBORO'.

CANADA | PRESBYTERIAN | CHURCH, | PETERBORO'.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This token replaced the latter in the Free Church after the Union.

91. PORT HOPE.

J. C. indented for J(ohn) C(asey).

Reverse. Plain, irregular, oblong, 13 x 17 *m.*

This church was organized by the Associate Congregation and the Rev. John Casey was one of the early pastors.

92. RAMSAY, (Almonte.)

RAMSAY. 1837

Reverse. YE SHEW THE | LORD'S DEATH | LOVE | ONE ANOTHER a line between the two quotations, oblong cut corners, 18 x 30 *m.*

The township of Ramsay, of which Almonte is the centre, was mainly settled from Scotland. For a number of years ministers of the neighboring churches at Beckwith and Perth visited it. The Rev. John Fairbairn the first minister to settle there came from Scotland in 1834. This token is still used in the village of Blakeney.

93. RAMSAY.

ST ANDREW'S CHURCH RAMSAY the burning bush within a beaded oval.

Reverse. +THIS DO IN REMEMBRANCE OF ME+ Within a beaded oval **1851** oval, 24 x 29 *m.*

This is used in the church of Almonte. The congregations in the township of Ramsay were organized in connection with the Church of Scotland.

94. SMITH'S FALLS

SMITHS | FALLS.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | LUKE XXII | 19 oval, 20 x 31.

Organized, in 1833, by the Church of Scotland with the Rev. George Romanes as minister.

95. STAMFORD.

J. R. | M. for J(ohn) R(ussell) M(inister.)

Reverse. A. P. for A(ssociate) P(resbytery) nearly square, 20 x 22 *m.*

This is one of the oldest Presbyterian congregations in the province of Ontario having been organized in January, 1785. It was founded by the Secession or Associate Presbytery and still owns allegiance to the United Presbyterian Church of North America with headquarters in the United States. This token was struck in 1825.

96. STRATFORD.

ST ANDREWS CHURCH | STRATFORD | C. W. | 1858

Reverse. I. COR. XI 23 across the field, oblong cut corners, 21 x 27 *m.*

Organized by the Kirk in connection with the Woodstock Church, in 1838, with the Rev. Daniel Allan as minister. This token is of the same design and date as that of North Easthope.

97. TELFER.

T for T(elfer.)

Reverse. Plain, round, 14 *m.*

Organized in 1830 by the Associate Presbytery. It is still connected with the United Presbyterian Church of North America belonging to the United States.

98. THORAH.

ST. ANDREWS CHURCH. | THORAH | CANADA. | 1851. the word "Thorah" is on a raised bar.

Reverse. THIS DO IN REMEMBRANCE OF ME LUKE 22. 19. Within an oval LET A MAN | EXAMINE | HIMSELF | I COR. 11. 28 oval, 22 x 29 *m.*

This township was largely settled by Gaelic speaking people, about the year 1832, although there was no regular pastor until 1853, when the Rev. David Watson (now D.D.) was inducted to the charge. Dr. Watson is still pastor of the Beaverton Church which is the most populous centre in the township. The church was one of those that refused to cast in its lot with the other Presbyterian Churches when the union was consumated, and therefore continues its connection with the Church of Scotland.

99. TORONTO.

KNOX'S CHURCH, TORONTO, | C. W. 1852 underneath is the burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR

Reverse. THIS DO IN | REMEMBRANCE | OF ME I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This congregation was organized, in connection with the Secession Presbytery, by the Rev. James Harris, who came out from Ireland in 1821. It was up to 1831 the only Presbyterian Church in Toronto. It seems afterwards to have become connected with the Free Church.

100. TORONTO.

IN CONNECTION WITH THE CHURCH OF SCOTLAND within two beaded ovals. Inside the ovals ST ANDREW'S | CHURCH | TORONTO. | 1830. The whole enclosed with dotted lines with ornamented corners.

Reverse. THIS DO | IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. oblong cut corners, 19 x 27 *m.*

In 1830, at the desire of a number of the members of the Legislative Assembly of Upper Canada then meeting at Toronto, for a place of worship in connection with the Church of Scotland, a meeting, of those favoring the project, was called. This meeting was presided over by Sir Frances Hincks while William Lyon McKenzie, leader of the rebellion of 1838, acted as secretary. A site was purchased and the erection of a building commenced in 1831. The Rev. William Rintoul, who had just arrived from England, preached the first sermon.

101. TORONTO.

PRESBYTERIAN CHURCH IN CANADA. within two beaded ovals. Inside the ovals OLD ST ANDREW'S | CHURCH. | TORONTO | 1876. The whole enclosed with beaded lines with ornamented corners.

Reverse. THIS DO | IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

When St. Andrew's Church decided upon erecting its present magnificent building a number of the members dissented, and retaining the old building, they organized a congregation calling it "Old St. Andrew's." This is the only token that bears the title of the Presbyterian body "Presbyterian Church in Canada," after the final union had been consummated.

102. VAUGHAN.

S. C. V. | 1835 for S(cotch) C(hurch) V(aughan).

Reverse. Plain, oblong, 26 x 40 *m.*

A church was organized in this township in 1833 with the Rev. Peter McNaughton, from Glasgow, as minister.

103. WALTON.

U. P. C. N. A. | WALTON, indented, for U(nited) P(resbyterian) C(hurch of) N(orth) A(merica).

Reverse. Plain, brass, oblong cut corners, 15 x 33 *m.*

This congregation, organized by the United Presbyterian Church of the United States, is still connected with that body.

104. WILLIAMSTOWN.

WILLIAMSTOWN | CHURCH.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE | HIMSELF.

This token was adopted after the old "Glengarry" tokens had been worn out.

105. WOOLWICH.

W. K. | 1854 indented for W(oolwich) K(irk).

Reverse. Plain, nearly square, 17 x 19 *m.*

This church, located at Winterbourne in the South Eastern part of the township, was organized by the Church of Scotland, in 1823, with the Rev. Alex. Ross as minister. The Rev. James Thom adopted these tokens, in 1854. The two Presbyterian Churches were formed into one congregation after the union,

THE LACHENAYE BRIDGE.

THE following extracts from the Journals of the Legislature, with reference to the "Porteous Bridges" are interesting enough to warrant their reproduction.

QUEBEC, Saturday, 2nd Feb'y. 1805.

HOUSE OF ASSEMBLY,—January 1805.

Saturday, 26th.—A petition from Thomas Porteous Esq., of Terrebonne, praying a Bill might be introduced to enable him to build two bridges to communicate with the main land to the *Bout de l'Isle*, of Montreal, on certain conditions expressed in the said petition, was presented to the House, and afterwards referred to a committee of five (5) members.

THE DOUGLAS, MONTREAL AND LACHENAYE ROYAL UNION BRIDGE.

We, the Subscribers, being appointed experts to examine the Bridge erected and built by Thomas Porteous, of Terrebonne, in the County of Effingham, Esq., over that branch of the River Ottawa, otherwise Des Prairies, which lies between La Chenaye and the Island called Bourdon, and another Bridge over another branch of the said River which lies between the said Island and the Island of Montreal, and being duly sworn to give our opinion whether the said bridges are now fit and proper for the passage of travellers, cattle and carriages do hereby on the oath we have taken, certify that on the eighteenth day of October, one thousand eight hundred and six we proceeded to a careful examination of the said bridges, and do depose and declare that in our opinion the said bridges are now fit and proper for the passage of travellers, cattle and carriages.

Signed, { GILBERT MILLER. JOHN ROBERTSON. ALEXANDER LOGIE.

Bourdon Island, October 18th, 1806.

DISTRICT OF MONTREAL.

We, the Subscribers, three of His Majesty's Justices of the Peace for the District of Montreal, do certify that in conformity to an Act of the Legislature of this Province entitled "An Act to authorize Thomas Porteous Esq., to build a bridge over a branch of the river Ottawa, otherwise Des Prairies from La Chenaye to the island called Bourdon, and another bridge from that island to the island of Montreal, to establish the rates of Toll payable thereon and for regulating the said bridges," we appointed Gilbert Miller and John Robertson, master carpenters, and Alexander Logie, master mason all of the City of Montreal, experts to examine the said bridges now erected and built, and being by us duly sworn to give their opinion whether the same were now fit and proper for the passage of travellers, cattle and carriages, they the said experts did depose and declare that in their opinion the said bridges are now fit and proper for the passage of travellers, cattle and carriages, and which deposition is hereunto annexed and by them signed.

Given under our hands at Bourdon Island this eighteenth day of October, one thousand eight hundred and six.

Signed, { JOHN RICHARDSON, J. P.
ROBERT CRUICKSHANK, J. P.
ALEXANDER AULDJO, J. P.

N.B.—The Public will please to observe that it is forbidden by law to trot or gallop either on horseback or in carriages on any public bridge and the proprietor hopes that due attention will be paid thereto, neither can any person be permitted to go on the said bridges with a lighted pipe or fire of any description.

T. P.

THE DEATH OF GENERAL WOLFE.

THE following correspondence appeared in the London *Times* some time ago, and is worthy of preservation:—SIR,—A letter in the *Times* of yesterday, signed "W. Starke," on the subject of the death of Gen. Wolfe, quotes an account stated to

have been given by Lieutenant the Hon. Henry Browne (my great-granduncle), who was present on the occasion, to a Capt. Knox.

I now send you an extract from a letter written on November 17, 1759, by the said Lieut. Browne to his father, giving a somewhat more detailed account, which possibly you may consider sufficiently interesting to publish.

Yours obediently,

ROBT. J. BROWNE.

Coolarne, Kingstown, County Dublin, January, 26th, 1888.

Extract from a letter from Henry Browne, fifth son of John Browne, M.P., for Castlebar, who subsequently became Earl of Altamont:

LOUISBOURG, Nov. 17, 1759.

I writ you a letter the 19th of Sept., and another to my Bro. Peter the 1st of Oct., both which letters I hope have arrived safe.

I gave you, Dr. Father, as distinct an account in yours as I could of our action of the 13th Sept., and of the taking of the town of Quebeck.

I must add a little to it by informing you that I was the person who carried Gen'l. Wolfe off the field, and that he was wounded as he stood within a foot of me. I thank God I escaped, tho' we had (out of our company, which consisted but of 62 men at the beginning of the engagement) an officer and four men killed and 25 wounded.

The Gen'l. did our company the honour to head us in person, as he said he knew he could depend on our behaviour, and I think we fully answered his expectations, as did indeed the whole front line, consisting at most but of 2,500 by beating, according to their own account, 8,000 men, 2,500 of which were regular. Our second line consisting of 1,500 men, did not engage or fire a shot. The poor General, after I had his wounds dressed, died in my arms. Before he died he thanked me for my care of

him, and asked me whether we had totally defeated the enemy. Upon my assuring him we had killed numbers, taken a number of officers and men prisoners, he thanked God and begged I would then let him die in peace. He expired in a minute afterwards, without the least struggle or groan. You can't imagine, dear Father, the sorrow of every individual in the army for so great a loss. Even the soldiers dropped tears, who were but a minute before driving their bayonets through the French. I can't compare it to anything better than to a family in tears and sorrow, which had just lost their father, their friend, and their whole dependence.

Your truly most dutiful and affectionate son,

HEN. BROWNE.

John Browne, Esq., at Westport, near Castlebar, Ireland.

NOTE:—See Knox's *Historical Journal* Vol. 2, p. 79. "Various accounts have been circulated of General Wolfe's manner of dying, his last words, and the officers into whose hands he fell, and many from a vanity of talking, claimed the honour of being his supporters after he was wounded; but the foregoing circumstances were ascertained to me by Lieutenant Brown, of the Grenadiers of Louisbourg, and the 22nd Regiment, who with Mr. Henderson, a volunteer in the same company, and a private man, were the three persons who carried his Excellency to the rear, which an artillery officer seeing, immediately flew to his assistance; and these were all that attended him in his dying moments. I do not recollect the artillery officer's name, or it should be cheerfully recorded here.

DOCUMENTS INEDITS.

MÉMOIRE DE LE MOYNE DE MARICOUR A MONSEIGNEUR DE PONTCHARTRAIN.*

MONSEIGNEUR,

MARICOUR ayant l'honneur de servir Sa Majesté en Canada en qualité de capitaine dans le détachement de la Marine que le roy y entretient et de plus envoyé ordinairement ches toutes les nations Iroquoises, se trouvant obéré Monseig.

*The old French orthography and construction have been carefully kept in the document.

neur tant par les fréquentes courses qu'il fait ches les d, Iroquois que par les despenses excessives qu'il luy faut faire pour leurs envoyez quand ils sont à Montréal, lesquels il ne peut se dispenser, pour le bien du pays, en s'attirant leur amitié, de retirer et loger ches luy, est obligé de suplier tres-humblement votre grandeur d'y avoir égard. Il travailla l'année dernière à obtenir un congé de Monsieur de Calliere, Gouverneur et Lieutenant général du pays par lequel il luy fût permis d'aller luy mesme vous faire de très-humbles remontrances, Monseigneur, de ce que non seullement feu son père, employé dans les mesmes fonctions que luy, y estoit mort après y avoir consommé beaucoup de bien, mais qu'encore deux ou trois de ses frères ayant esté tués dans différentes partis tant contre les Anglois que contre les Iroquois, et que luy mesme, Monseigneur, tous les jours exposé aux plus dures cruautés de ces barbares, consomme pour se les attirer infiniment plus de bien qu'il n'en a. Mon d, Sieur de Callière luy refusa cette liberté luy faizant connoistre qu'il pouvoit contribuer au dessain qu'il avoit de faire cette paix glorieuse à laquelle il a si parfaittement reussy. Son zelle et sa soubmission, Monseigneur, le firent demeurer. Il est allé le printemps dernier ches les d, nations Iroquoizes de toutes lesquelles il a sibien sçeu menager l'esprit que suivant les ordres de mon dit Sieur de Callières, "il" en a amené des ambassadeurs en nombre plus que suffisant pour conclure cette paix, il supplie donc très humblement votre Grandeur de voulloir bien luy accorder une gratiffication annuelle affin qu'estant en estat de continuer ses services et donnant tous les jours de nouvelles marques de son zelle il fasse connoistre à votre grandeur, qu'il n'aura rien oublié pour mériter la grace qu'elle luy aura accordé.

MARICOUR.

EXTRAIT DES RÉGISTRES DE NOTRE-DAME DE MONTREAL.

Le 30 Sept., 1760.

Après la publication d'un ban sans empêchements ni oppositions, vu la dispense des deux autres accordée par

Messire Etienne Montgolfier, Vicaire-Général du diocèse de Quebec, le siège vacant, le soussigné, prêtre du Séminaire de St. Sulpice, licencié en Théologie de la Faculté de Paris et vicaire de cette paroisse, ayant pris le mutuel consentement par paroles de présent Pierre Louis Rastel, Ecuyer, Sieur de Rocheblave, âgé de trente un ans, officier dans les troupes de la marine, fils de Joseph de Rastel, Ecuyer, Marquis de Rocheblave et de Dame Françoise Elizabeth Dianne de Dillon, ses père et mère, de la paroisse de St. Jacques de Savournay, Evêché de Gap, d'une part, et d'aussi présente Demoiselle Marie Joseph Duplessis, âgéc de dix sept ans, fille de Denis Charles Duplessis Ecuyer, Sieur de Morampont, Prévot de la Maréchaussée et de Damc Geneviève Elizabeth Guillemin, ses père et mère, de cette paroisse, d'autre part; les ai mariés selon les règles et coûtumes observées en la Sainte Eglise en présence de la mère de l'épouse, des Sieurs Jean Marie Landrieve, Commissaire de Sa Majesté Très-Chrétienne, Pierre de Portneuf de Bécancour, Capitaine d'Infanterie, Jean Baptiste Godefroy, François Le Maitre-Lamorille et de plusieurs autres parents et amis qui ont tous signé.

Rocheblave, Dusablé-Bécancour.
Guillemin-Duplessis, Joseph Duplessis.
Lamorille. Landrieve.
Godfroy, Legras.
Panet, Portneuf.
Jollivet, ptre.

LETTRE DE MGR. DE MORNAY A M. CHARTIER DE LOTBINIÈRE, ARCHIDIACRE DU DIOCÈSE DE QUEBEC.

A Paris, 30 May, 1728.

Je vous prie, Monsieur, en vertu de la procuration que je vous envoie jointe à la copie collationnée de mes bulles, de prendre pour moy et en mon nom, possession de l'Evesché

de Quebec avec les cérémonies ordinaires en pareil cas, après en avoir fait la lecture publiquement et au son des cloches. Vous en ferez faire l'enrégistrement au chapitre, au greffe du conseil et en un mot tout ce qu'il conviendra. Vous en dresserez un procès verbal que vous me donnerey en arrivant ou que vous m'enverrez cette annéc par duplicata si je n'estois pas assez heureux pour vous aller joindre.

Je vous prie aussi de faire faire par des experts un procès de l'estat dc l'Evesché, s'il n'est pasencor fait, pour me le donner aussy en arrivant ou me l'envoyer cette année.

Je suis avec toute l'estime et la considération possible.

Monsieur,

Votre très-humble et très-obéissant serviteur,

L. F. de MORNAY, Evesque,
de Quebec.

MORT DE MADAME DE SOULANGES.

L'an 1732, le 18 Avril, Dame Marie François Chartier de Lotbinière, veuve de Messire Pierre de Joibert, Chevalier, Seigneur de Soulanges et de Marson, Commandant pour le Roy en l'Acadie, agée d'environ quatre vingt sept ans a été inhumée en présence de Messire Pierre François de Rigand de Vaudreuil, son petits-fils, et de Messire Charles Lemoyne, Baron de Longeuil, Chevalier, etc., dans l'Eglise de la paroisse St. Benoit à Paris.

de Léry MACDONALD.

L'EGLISE DES TROIS-RIVIERES.

J'ATTIRE l'attention des antiquaires des historiens et des artistes en général, sur l'église de la paroisse des Trois-Rivières.

Lecorps de l'édifice est en pierre. Vous save ces murs de qnatre ou cinq pieds d'épaisseur, construits en moellons baignés dans un mortier qui défie les siècles. L'extérieur n'a rien de remarquable ; il date de 1715 et ne parait pas avoir été modifié. Mais c'est l'intérieur qui est surprenant. D'innombrables sculptures recouvrent

la voûte et les murs. La chaire est une merveille, tant par sa forme que par ses ornements. Le maître-autel est encadré dans quatre colonnes très hautes qui supportent une floraison de sculptures superbes, formant couronne. Le style Louis XV, ou genre roccoco, y brille dans toute la beauté de ses fantaisies. Le banc d'œuvre se présente avec un dossier fouillé admirablement et qui mesure près de vingt pieds de hauteur. Il y a dans les voûtes du chœur et de la nef des motifs très élegants.

Ces travaux étaient en activité vers 1740. Les derniers n'ont été faits que vers 1806. Tous sont pour ainsi dire du même ciseau.

Je pense qu'il n'existe rien de semblable en Amérique.

BENJAMIN SULTE.

VENUS MERCENARIA.

AN hour spent at the Redpath Museum poring over the cases containing the life-work of the late Dr. P. P. Carpenter—delighting the soul with the æsthetic in nature, as exhibited in the beauty of line and color of these little homes of our humble Mollusc friends, and I became an ardent conchologist thirsting to know more of the mysteries of the little lives of which even the most gorgeous shell gave but superficial evidence. It was my privilege to have three courses and a dessert—first, Wood's Common Objects of the Sea Shore, then Woodward's Manual of the Mollusca, and as if to stimulate the appetite by more practical work—Gould & Binney's Invertebrata of Massachusetts. I was now ready for the dessert, and to heighten the pleasure, its nature was as yet unknown, a perfect surprise. After a close winter's work, circumstance drifted me to the shores of the lovely Isle of Jersey, and there for a week I revelled among my "sea found treasures,"—at times, and these not unfrequent, the pleasures were quite ecstatic, such perfect joy as makes the

heart young. Thus was my mind prepared for the setting of all the fairy legendary, as well as matter-of-fact study of these dainty domiciles. Univalves, bivalves and multivalves now stand in order—umbo, whorl and varix have no sealed meaning, while the functions of mantle-siphon and lingual ribbon are comprehensible. With a new sense can we read Holmes' Nautilus or Tennyson's lines on the sea shell; and yet inviting as the poetic and æsthetic considerations are, the more vital interests awaken where these tiny creatures enter into the economy of man's life. Gold, the cynosure of to-day meets a rival in the "Money Cowry," and cannot be compared for utility to the "Wampum Venus" which in the words of Parkman "to the Indian became, his paper, pen and ink; his highest prize: his costliest decoration, and his medium of commercial exchange"—"no treaty was concluded without its wampum record; no friendly meeting terminated without the wampum pledge; the buxom young squaw sighed for the near possession of some wampum ornament, while the wealth of families was evidenced by their strings of wampum. But whence came this coveted object? shall we reconstruct now in the chamber of imagination a simple Wampum Belt?

On the Atlantic coast we shall be able to procure a quantity of our crude material "venus mercenaria," these shells we shall carry to our home at Hochelaga and provided with the requisite outfit of flint chips for knives, beaver teeth for chisels and gravers, and fish-bones with which to drill, we will commence the operation of cutting the shells into sections from which to finish the beads. The result seems small when we realize that each bead will be a hollow cylinder with outside measurements of only about a quarter of an inch long, by one eighth of an inch diameter: but did we reckon that 3000 of these finished pieces will be required for one belt, the task appears endless. The days grow to months, and these complete their circle while we cut, grind and bore.

Presently there comes a stranger to our village, a pale brother, who, in exchange for a few beaver skins, will give us treasures of the white man's wampum—drudgery is now to be forgotten, the pleasures of the chase furnishing the profit most convertible, to satisfy the wants and whims of life. The temptation is great and the red man, once the prudent husbander of forest life, soon becomes the exterminator—his wampum is lost in the flood of the white man's inexhaustible supply, the beavers have long since disappeared from the meadows, and we witness today the closing scenes in the drama as the Indian quietly floats beyond the horizon, the warm rays of the setting sun giving him welcome to the happy hunting grounds of his mystic fancy.

So our antiquarians and numismatists recognize the position which may be claimed for these early documents, this first Canadian coinage, the Indian Wampum?

HORACE T. MARTIN.

THE BEAVER CLUB, AT MONTREAL.

1785-1824.

AMONG the denizens of progressive and modern Mount Royal there are doubtless yet to be found some rare survivors of the times when the rich sturdy and hospitable old *Nor-Westers*, to use the words of Washington Irving, "*held a lordly sway over the wintry boundless forests of the Canadas, almost equal to that of the East India Company over the voluptuous climes and magnificent realms of the Orient.*"

These were the palmy days when the *Lords of the lakes and forests*, with their strong social instincts, founded the famous *Beaver Club*, where for nearly forty years, during the winter months, a sumptuous fortnightly banquet gathered in their spacious hall, the bulk of wealth, commercial enterprise and intelligence of Montreal, together with any distin-

guished traveller from other climes, sojourning at the time in the city.

The Beaver Club, says the Hon. L. R. Masson,* created in 1785, was the outcome of the coalition of Canadian enterprise, associated under the name of the *Company of the North West*, to secure a monopoly, if possible, of the fabulous wealth, the fur trade of the North West territory offered to a great company, able to control it through its thousands of *trappeurs* and *voyageurs*, located in its innumerable forts and posts, spread through the western wilds and trackless plains and lakes of the North. 'Tis true: another powerful monopoly existed then under an imperial charter, obtained in London, a century previous; the Hudson Bay Co.

The hunting grounds—though they represented nearly half a continent—it seems—were too small for two monopolies: there was not enough elbow room—apparently. Soon a deadly feud sprang up between the two powerful associations whose resources and followers were marshalled by two chiefs—men of more than ordinary ability and energy: Sir Alexander McKenzie and Thomas Douglas, Earl of Selkirk.

The violent rivalry between the two companies, culminated in a battle royal under the guns of Fort Douglas, at Assiniboia, on the 16th June, 1816; in which the Governor of the Hudson Bay Co., Mr. Semple, who had succeeded to Mr. MacDonnell, met his death, with many of his soldiers, at the hands of the Metis—led on—it was averred—by the agents of the North West Co. This led to a memorable trial where the jury returned a verdict of "not proven."

Let us revert to the exquisite fortnightly entertainments of the far-famed Beaver Club; our oldest Canadian Club.†

The original members we are told—nearly all Scotchmen, numbered nineteen: their wealth, education, spirit of

*I owe to the excellent volume "Les Bourgeois de la Compagnie du Nord-Ouest" recently published by the Hon. L. R. Masson,—a great portion of my data in this article.

enterprise and intelligence made them important factors in the social and commercial world of Canada: nearly all resided at or near Montreal: they were known amongst the French element in Montreal as "*Les Bourgeois du Nord-Ouest.*"

Imagination can depict the 19 magnates, sporting on their manly breasts the Company's gorgeous and large gold medal, with the motto *Fortitude in difficulties*, thereon engraved—cosily seated at their mahogany, over their walnuts and wine, discussing the business prospects of the coming season, together with the hardships and perils encountered by them in forest and on lake, with occasionally spicy anecdotes about their hardy voyageurs and factors, and now and then a sly wink about some beautiful Pocahontas or other, met in their dreams or in their travels, for we know the sturdy *Nor-Westers*, were not all Josephs.

How many intelligent, manly fellows had joined in good fellowship, in those fortnightly meetings, during the winter season? At that same table had sat, in 1810, the clever Earl of Selkirk, worming out their inward thoughts and schemes, before turning savagely against them. He died in 1820. Later on Lt. (Sir) John Franklin, had pledged the health of the club, whilst the northern blast was howling over the brow of the neighboring Mount Royal:—alas, to yield up later his noble spirit at the call of duty to a still wilder blast on the arctic shores, in 1848, the heroic fellow!

How many others have sat together at the festive board: brimful of life—buoyant with hope—heedless of forest perils: Benjamin and Joseph Frobisher, Sir Alexander McKenzie, Simon McTavish, Roderick McKenzie, his son Charles, Chs. J. B. Chaboillez, Simon and Alexander Fraser, James Forsyth, John Richardson, John Gregory, N. Montour, R. Grant, W. McGilvray, Peter Pangman, John Ross, Peter Stuart, Duncan McGilvray, William Hallowell, Angus Shaw, Wm. McKay, John McDonald, Alex. McDougall, Alex.

Mackay, Hugh McGillis, Alex. King, jr., James McKenzie, Frs. Ant. Larocque, Pierre de Rocheblave, John Duncan Campbell, John Mure, Alex. Ellice, John Willis, James Leith, D. Thompson, John Thomas, Roderick Walker and a host of others.

The Beaver Club closed its doors, a very few years after the absorption of the North West Co., by the Hudson Bay Co., in 1821.

A few rude old cups and pieces of solid plate crop up occasionally to tell their tale of the past: McTavish's Castle—at the foot of the mountain, with a ghost in it—as all respectable old castles are expected to have—has made room, for another eminent Scotchman's mansion, Sir Hugh Allan's—Burnside Hall has disappeared. *The Lords of the Lakes and Forests are gone!*

J. M. Le Moine.

Spencer Wood, Dec. 1889.

†Three celebrated clubs flourished at Quebec, long before the Stadacona and St. James' Club were thought of. The first was formed in Quebec, about the beginning of this century. It was originally called, says Lambert, the Beef Steak Club, which name it soon changed for that of the Barons' Club. It consisted of twenty-one members, "who are chiefly the principal merchants in the colony, and are styled barons. As the members drop off, their places are supplied by knights elect, who are not installed as barons until there is a sufficient number to pay for the entertainment which is given on that occasion." J. Lambert, during the winter of 1807, attended one of the banquets of installation, which was given in the Union Hotel (now Mr. Morgan's building, facing the Place d'Armes.) The Hon. Mr. Dunn, the President of the Province, and Administrator, during the absence of Sir Robert Milnes, attended as the oldest baron. The Chief Justice and all the principal officers of the government, civil and military, were present. This entertainment cost 250 guineas. The Baron's Club, says W. Henderson, was a sort of *Pitt Club*,—all Tories to the backbone. It was a very select affair—and of no long duration. Among the members, if my memory serves me right, were John Coltman, George Hamilton, Sir John Caldwell, Sir George Pownall, H. W. Ryland, George Heriot, (Postmaster and author), Mathew Bell, Gilbert Ainslie, Angus Shaw. (Notes of W. Henderson.)

The other club went under the appropriate name of "Sober Club"—*lucus a non lucendo* perhaps: it flourished about 1811; we believe one of the By-laws enacted that the members were expected to get *high* at least once a year. (*Historical Sporting notes on Quebec, 1889.*)

CANADIAN MEDALS STRUCK IN 1889.

THE number of medals struck in Canada, has considerably increased during the past ten years. In many instances there has been a decided improvement in the workmanship. As a number of these medals bear no date I have thought well to place on record a list of those issued in 1889, or rather those that have come into my possession.

1. *Obv.* SOUVENIR DE LA CARNIVAL D'HIVER MONTREAL. The Ice Castle of 1889.
   Reverse. A Tobogganing scene. *Ex* P. W. ELLIS & CO | TORONTO in small letters. Size 38 *millimetres.*

This medal bears the same reverse as one issued by the same firm in 1887. The inscription is incorrect, it should be " Souvenir *du* Carnival," &c.

2. *Obv.* P. S. MURPHY | DONAVIT, across the field, ornaments above and below.
   Reverse. EXCELLENCE Above is an ornament, below a cross overlaid with the monogram, M. M., shape a maltese cross, size 23 x 25 *m.*

Towards the end of 1888, Mr. Murphy caused to be struck a series of five medals that were not really issued until 1889, for which season they might be included in this list. The dies are by Bishop.

3. *Obv.* INAUGURATION DU MONUMENT JACQUES CARTIER 1889. A monument with a sprig of maple on either side.
   Reverse. SOCIETE ST JEAN BAPTISTE DE QUEBEC a wreath of maple leaves with a beaver at the bottom size 30 *m.*

This medal was issued by Mr. Chateauvert of Quebec. The same reverse is used as that used for a medal issued by him for the St. Jean Baptiste Convention held in Quebec in 1880.

4. *Obv.* SANCTUAIRE DE SAINTE ANNE DE BEAUPRE The church at St. Anne, dots in the field,

Reverse. O BONNE SAINTE ANNE PRIEZ POUR NOUS A figure of St. Anne standing with a child in her arms, fleur-de-lis in the field. Round, with the ends of a Greek cross extending beyond, on each point is a maple leaf, size at the points of the cross 36 *m.*

5. Same as last except that the field is without the dots and the fleur-de-lis, size at points of cross 30 *m.*
6. Same as No. 4, but the medal being perfectly round has no cross extending beyond it, size 23 *m.*
7. As last but smaller, size 19 *m.*
8. *Obv.* As No. 4 but with S^TE instead of "Sainte."
   Reverse. O BONNE S^TE ANNE PRIEZ POUR NOUS. St. Anne seated, to the right, with a girl before her, dots on the field, a church below, shape square, with rounded extensions, size 20 *m.*
9. Same design but smaller, size 14 *m.*

These medals were struck in Paris for Mr. P. N. Breton, and sold by him to the pilgrims at St. Anne de Beaupré.

10. *Obv.* MONTREAL. A view of the city of Montreal from the river; below in small letters C. TISON.
    Reverse WAS BORN | IN | - - - - | CANADA | ON THE - - - - - | MARRIED - - - - Three Scrolls, size 33 *m.*
11. *Obv.* Same as last.
    Reverse. EST NEE | A | - - - - - | CANADA LE - - - - blanks for inscription, size 33 *m.*

These two medals were struck for sale to those wishing to record the date and place of their birth thereon.

12. *Obv.* HOMAGE A L'HONORABLE HONORÉ MERCIER *Ex* FIAT JUSTITIA RUAT CŒLUM. In the field PROMOTEUR | DE L'ACT | POUR | LA RESTITUTION | DES BIENS DES | JESUITES ornamented with two or three fleurs-de-lis.
    Reverse. THE QUEBEC JESUITES ESTATES BILL SUSTAINED AT OTTAWA. *Ex.* Within a wreath of Maple leaves. BY THE | OVERWHELMING | VOTE | OF 188 TO 13 | MARCH 28 | 1889, overwhelming is curved, size 33 *m.*

13. *Obv.* As last, but only one fleur-de-lis.
Reverse. As last but "Quebec," wants the "C" and the lines in the field are straight, size 33 *m.*

This medal was struck for Mr. A. J. Boucher. The reverse die of No. 13 was rejected on account of the mistake in the spelling of Quebec and a new die ordered.

14. *Obv.* The | Mail in old English within a wreath of flowers, below is a wreath inscribed EQUAL RIGHTS FOR ALL, under which is the date 1889.
Reverse. W^M E. O'BRIEN, M.P. | J. A. BARRON, M.P. | N. CLARKE WALLACE, M.P. | JOHN CHARLTON, M.P. | G. R. R. COCKBURN, M.P. | F. C. DENISON, M.P. | P. MACDONALD, M.P. | DALTON M'CARTHY, M.P. | ALEXANDER M'NEILL M.P. | JULIUS SCRIVER, M.P. | JAMES SUTHERLAND, M.P. | RICHARD TYRWHITT, M.P. | J. W. BELL, M.P. | MAR 28 1 89. Serrated border, size 30 *m.*

Each of the thirteen members who voted for the motion to disallow the "Jesuits Estate Bill" was presented by the proprietor of *The Mail* with one of these medals in gold. The design of the obverse is very chaste, it is by Messrs. P. W. Ellis & Co.

15. *Obv.* ONTARIO LADIES COLLEGE *Ex.* WHITBY | ONTARIO A view of the college buildings. On the groundwork, P. W. ELLIS & C^O TORONTO
Reverse. A wreath of calla lilies, above is an ancient lamp and below a scroll, size 35 *m.*

This is a beautiful design by Ellis, the wreath on the reverse is chaste.

17. *Obv.* SOUVENIR OF SUMMER CARNIVAL. 1889. Within an inner circle HAMILTON | AUGUST | 19^TH TO 23^RD, two ornaments.
Reverse. View of the Gore at Hamilton, size 38 *m.*

By Ellis. The reverse is the same as was used for the Hamilton Winter Carnival of 1887.

R. W. McLACHLAN,

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AND

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PRINCE EDWARD ISLAND,

HARD TIMES CURRENCY,

THE period when a piece of tin or a shankless brass button would purchase a bottle of spirits has happily long since passed, in the "Garden of the Gulf." It would be quite uninteresting to the coin-collector were it not for the attempts made at times to float a currency of one kind or another by persons of enterprise in different parts of the Island.

The first in order of importance was THE FIVE POUND ($16.22) NOTE issued for his own accommodation, as a lawyer, by the Hon. Judge Young, L.L.D., whose genial presence it is still our pleasure to meet in the city of Charlottetown. I have good reason to believe that not one specimen of this note is at present in existence, the Judge told me sometime ago that he had destroyed the plates some, years since.

THE HAZARD NOTE. This was known as "Hazard's two and sixpenny note," and was printed in Mr. Hazard's own printing office, for, as Editor of The Royal Gazette, he was the pioneer Journalist of the province. How long it is since its issue, I am quite unable to say, but it was in circulation forty years ago, and was followed by

THE FITZPATRICK NOTE, Mr. James Fitzpatrick resided on Queen Street, Charlottetown, and had a store next to that of Mr. James Reddin, both stores were standing fifteen years ago, but were burned to the ground along with other property belonging to the Hon. William McGill. Mr. Alchorn's store occupies the site of those of Mr. Fitzpatrick and Mr. Reddin as near as I can remember. Mr. Fitzpatrick was a genial, fine and funny fellow, a disciple of St. Crispin and sold something to comfort his customers to boot. His note was printed on sheepskin and was of the value of two shillings and sixpence. It was put into circulation while Mr. Hazard's was still current, as will be seen from the following from a paper of the period :

"Though Hazard first did strike the type,
My leather has outdone his quite,
There is a merchant in this town
Will cash my notes for ten thousand pounds,"

The merchant referred to was his neighbour Mr. Reddin. In another issue his poetic soul rapturously sang,

"Nothing like leather was said of old,
But I have made leather as good as gold,"

Specimens of this note are extremely rare, I know of but two, one in Halifax Museum, the other in private hands. The latter is good and clean as new.

THE "HOLY* DOLLAR."—About 60 years ago the Spanish or Pillar dollar passed in Boston at six shillings and threepence, Island currency, while on the Island it was only worth six shillings. Merchants found it to their interest to pay for their goods in this money, which had the effect of making silver a scarce article on the Island. To remedy

this the Governor issued an order in Council that one sixth of its weight be cut out of the centre of the dollar, the piece so cut out to pass for one shilling and the remainder for five shillings. This was for a long period a very popular coin, and was first cut about 65 years since. I have the first so made in my possession, having been cut out as an experiment, the shilling was scalloped, all the others were round. Very few of the present population have ever seen a "Holy Dollar."

The next coin in order of time is THE PETER McCAUSLAND PENNY,—a round piece of copper, cut out of a sheet, furred up round the edges with the letters P. E. I., indented across. Mr. McCausland resided on and owned Rustico Island, and farmed, fished and sold goods to the French people of that locality for a long period.

Very similar was THE "DENNY MACARTHY" (Dennis) Penny with the letters D. M. C. about the same size, and made in the same way as those on the McCausland Penny Mr. McCarthy was a tinsmith whose dwelling and store covered half the ground at present occupied by the fine hardware store of Mr. W. E. Dawson, on Great George street.

I now come to THE MILLNER COPPER, an unpretentious halfpenny displaying a Wheat-sheaf and dated 1840. This was coined by old Mr. Millner and his son James, on Pownal street, at the East end of Gaol Square, on the corner from the old Rankin House and not, as has been stated, on the corner where Mr. Neil Rankin did business, at the foot of the same street. It has been a difficult task to get at the exact locality, the late Geo. W. Millner could not tell, he was away in the "*Fanny*" for California at the time, and never saw the coin. His father imported the machinery with the consent of the ruling powers at that time, from the United States at a cost of about £750. Not many pieces were struck when the machinery was cast aside, and some years after sold for old metal. I have owned about four

specimens and have seen seven others but they are now very hard to pick up, as collectors from the United States and the Upper Provinces have secured most of them at any figure at which they could get them. I have known one to sell as high as $54.00.

J. METCALF.

North Wiltshire, P. E. I.

*Presumably "hole-y."

NOTE.—Referring to the article on "*A hoard of old Canadian coppers*," on page 27 of this volume in which reference is made to the large profits of the issuers of light coins or tokens; Mr. Metcalf writes—"I can tell you what the 'Ships Colonies & Commerce' cost James Duncan & Co. and Beer & Sons," Charlottetown merchants. "It was one shilling and sevenpence, sterling, per pound of about ninety six coins." This, with freight added, would make the cost in the Island currency about two shillings and fivepence; giving a margin for profit of one shilling and sevenpence, or nearly seventy per cent.

We would be glad to hear further from Mr. Metcalfe or others as to the story of Mr. Millner's settling on the Island and about the importers of the "Self government and free trade tokens," of 1855 and 1857, with the quantities imported.

EDITORS CANADIAN ANTIQUARIAN.

WHERE DID THE MARQUIS OF MONTCALM EXPIRE?

MORE than twenty years back, there appeared in the *Revue Canadienne* over my signature and a few years later in *L'Album du Touriste*—under the heading OU EST MORT MONTCALM? a disquisition on the spot where the brave general passed away, his remains being buried at night fall on the 14th Sept, 1759, in the hole made by the bursting of a shell, during the siege,—in the chapel of the Ursuline Convent at Quebec.

The article had cost some research and at the outset, I called for more light from the writers who succeeded such pioneers of Canadian history and archæology, as Holmes, Bibaud, Viger, Garneau, Ferland, all recently dead, hoping the noble departed had bequeathed their mantle to more

youthful, though no less eager seekers for historical truth. Several able and successful reapers in the golden fields of Canadian annals, have indeed sprung up since I wrote; none so far, have answered intelligently the query I then propounded. My communication was written in my native French idiom. I now propose to submit the same question to another class of literary workers: English students of Canadian history. With this object in view let me recapitulate the texts and passages bearing on this subject.

One of the most complete, reliable and circumstantial narratives of this memorable siege of Quebec, in 1759, is that comprised, in two quarto volumes, published in London, in 1762, by an eye-witness, Capt. John Knox, of the 43rd foot, who had served under General Wolfe. Knox, an active participator in the fray, must also have had access to several of the French narratives of the battle of the Plains of Abraham: what took place before, pending and after the encounter, must have been within his ken: he had no object, no interest in attempting to mislead: his character stands high for veracity. The last moments of the Marquis of Montcalm are thus chronicled by him.

Où est Mort Montcalm? *Revue Canadienne*, 1867, *p.*, 630.
" " " *Album du Touriste*, 1882, *p.*, 47.

"The Brigadier found an officer's guard at the convent (the French General Hospital) but he immediately took possession of the place, by posting a captain's command there, the unfortunate Marquis de Montcalm was then in the house, dying of his wound, attended by the Bishop and his Chaplains.

The Sieur de Montcalm died late last night. When his wound was dressed and he settled in bed, the surgeons who attended him were desired to acquaint him ingeniously with their sentiments of him, and, being answered that his wound was mortal he calmly replied "he was glad of it." His Excellency then demanded whether he could survive it long, and how long? He was told about a dozen hours,

perhaps more, peradventure less. "So much the better" rejoined this eminent warrior. "I am happy I shall not live to see the surrender of Quebec." He then ordered his secretary into the room to adjust his private affairs which as soon as they were dispatched he was visited by Monsieur de Ramsey, the French King's Lieutenant and by other principal officers, who desired to receive his Excellency's commands, with the farther measures to be pursued for the defence of Quebec, the capital of Canada. To this the Marquis made the following answer.—"I'll neither give orders nor interfere any farther, I have much business that must be attended to, of greater moment than your ruined garrison and this wretched country: my time is very short —therefore pray leave me. I wish you all comfort and to be happily extricated from your present perplexities. He then called for his chaplain, who with the Bishop of the colony, remained with him till he expired."—KNOX'S *Historical Journal of the campaigns in NorthAmerica,* 1757-8-9-60 *Vol* II. 876.

We have here as witness, a contempory of the incidents—reliable, positive and minute in his statements—apparently devoid of the slightest interest in misleading. According to Captain Knox, Montcalm, on the 13th Sept., 1759, lie dying, in the General Hospital Convent, the head-quarters for the wounded French.

The R. C. Church register, by its context corroborates some of the particulars mentioned by Knox.*

The Rélation d'une Religieuse de l'Hopital Général states that Bishop Pont-Briand had retired during the siege to Charlesbourg: if he was still there, as probably he was, on the 13th September, it was easy for him to travel from Charlesbourg to the General Hospital, by crossing over the St. Charles by the bridge of boats, to administer the last rites of the church to the dying warrior.

It is also on record, that the bulk of the routed army in full retreat, directed its course from the *Buttes-a-Nepveu*

(Now known as Pereault's Hill) towards the St. Charles and reached the Beauport camp by crossing the bridge of boats.

Few trusted to enter the city proper, a position rendered nearly untenable during the bombardment, the Cathedral, Bishop's Palace and nearly one third of the houses being a mass of ruins; a position doubly exposed, from the shells of the English fleet in front of the city and guns of a victorious army camped a few rods outside of the walls. Why therefore, convey to Quebec the wounded General? Were Knox's assertion corroborated by other evidence it would merit serious attention; but it is unsupported by any evidence and the mass of testimony is against it.

Let us now receive the narrative of another eye-witness, Chevalier Johnstone, A. D. C., to the Chevalier de Levis; himself an actor in the drama.

*Extrait du Régistre des mariages, baptêmes et sépultures de la Cathédrale de Quebec pour 1759.

L'anmil sept cent cinquante-neuf, le quatorzième du mois de septembre, a été inhumé dans l'église des Religieuses Ursulines de Quebec, haut et puissant seigneur Louis Joseph Marquis de Montcalm, lieutenant général des armées du Roy, commandeur de l'Ordre Royal et Militaire de Saint-Louis, commandan en chef des troupes de terre en l'Amérique septentrionale, décédé le même jour de ses blessures du combat de la veille, muni des sacrements qu'il a reçus avec beaucoup de piété et de religion. Etaient présents à son inhumation, M.M., Resche, Cugnet et Collet, chanoines de la Cathédrale, M. de Ramsay, commandant de la place, et tout le corps des officiers."

(Signe) RESCHE, Ptre, chan.
COLLET, chan.

"The Marquis of Montcalm, says Johnstone, endeavour-
" ing to rally the troops in their disorderly flight, was
" wounded in the lower part of the belly.* He was con-
" veyed immediately to Quebec, and lodged in the house of
" M. Arnoux, the King's surgeon, who was absent with M.
" de Bourlamarque: his brother, the younger Arnoux, having
" viewed the wound declared it mortal. †This truly great
" and worthy man heard Arnoux pronounce his sentence of
" death with a firm and undaunted soul; his mind calm
" and serene; his countenance soft and pleasing; and with
" a look of indifference whether he lived or died. He

" begged Arnoux to be so kind and outspoken as to tell " him how many hours he thought he might yet live? " Arnoux answered him, that he might hold out until three " in the morning. He spent that short period of life in " conversing with a few officers upon indifferent subjects " with great coolness and presence of mind, and ended his " days about the hour Arnoux had foretold him. His last " words were " I die content, since I leave the affairs of the " King, my dear master, in good hands; I always had a " high opinion of the talents of M. de Lévis."

"When I was informed of M. de Montcalm's misfortune, I sent him immediately his servant Joseph, begging him to acquaint me if I could be of any service to him, and in that case I would be with him at Quebec. Joseph came back in a moment to the hornwork, and grieved me to the inmost of my soul by M. de Montcalm's answer; "that it was needless to come to him, as he had only a few hours to live and he advised me to keep with Poularies until the arrival of M. de Lévis at the army."

*" It was reported in Canada, that the ball which killed that great, good and honest man was not fired by an English musket. But I never credited this."

†" Arnoux gave me this account of his last moments."

Let us now open HISTOIRE DU CANADA, *par Bibaud* page 383, Vol: I. "*Le Général Montcalm fut porté dans la ville apres sa blessure et mourut aussi le* 14 *au soir. Son corps fut enterré dans un trou qu'une bombe avait fait dans l'église des Ursulines.*" Garneau, the historian, writes thus "*Il rendit ledernier soupire le lendemain matin de la bataille, au Château Saint Louis, et fut enterré le même soir, à la clarté des flambeaux, dans l'église couventuelle des Ursulines, en présence de quelques officiers.*"

Fraser's M. S., is silent on this point, so are Mante* and Jeffrey's.†

Let us take up the Abbé Ferland's work *Cours d'Histoire du Canada,* II volume, page 579; "*Montcalm apres avoir été blessé fut enlevé et porté dans la maison du Sieur Arnoux,*

medecin." At page 382, he adds, "*que tous les blessés étaient à l'Hopital-Général*" and asserts that Montcalm was buried in the chapelle of the Ursulines Convent, without saying where he died, which version agrees with that of Chevalier Johnstone. No light is thrown on the incident by Pouel's interesting *Journal of the Siege*, which closes on the 9th Sept., 1759. A Royal Engineer officer, Lt.-Col. R. S. Beatson, stationed at Quebec, 1849-54, published at Malta, in 1858, an interesting little book on the Plains of Abraham and siege operations of 1759 from information derived from the late G. B. Faribault, a gentleman well versed in Canadian history, who held his information from Hon. John Malcolm Fraser, a grandson of one of Genl. Wolfe's officers.

"The valiant Frenchman (Montcalm), says Lt.-Col. " Beatson, regardless of pain, relaxed not his efforts to rally " his broken battalions in their hurried retreat towards the " city until he was shot through the loins, when within a " few hundred yards of St. Louis Gate. And so invincible " was his fortitude that not even the severity of this mortal " stroke could abate his gallant spirit or alter his intrepid " bearing. Supported by two grenadiers, one on each side " of his horse, he re-entered the city ; and in reply to some

**History of the late War.* Thomas Mante.

†*The Natural and Civil History of the French Dominions in North and South America*. Thomas Jeffreys, Geographer to H. R. H., the Prince of Wales, London: 1760.

" women who, on seeing blood flow from his wounds as he " rode down St. Louis Street, on his way to the Château, " exclaimed *Oh, Mon Dieu ! Mon Dieu ! le Marquis est " tué ! ! !* He courtiously assured them that he was not " seriously hurt, and begged of them not to distress themselves on his account. *Ce n'est rien ! Ce n'est rien ! Ne " vous affligez pas pour moi, mes bonnes amies.*"

Mr. Fraser had heard one of the oldest women in Quebec relate this incident, which she recollected having witnessed when she was eighteen years of age and was induced

through curiosity to watch the funeral ceremony of the loved chieftain. Dr. N. E. Dionne, in his useful manual, entitled *Etudes Historiques** in replying to one of the *Historical Questions* I prepared and for the solution of which Count Premio-Real offered in June 1879, prizes, furnishes additional testimony not found in my disquisition, called from a work recently published in France and apparently resting partly on new and unpublished documents, says in speaking of the dying hero "*Il était à cheval sur les buttes à neveu proche la porte Saint Louis, quand une balle l'atteignit dans les reins. Il ne tomba point, appela deux grenadiers pour le soutenir, et tout sanglant,rentra à Quebec. Quelques femmes le voyant ainsi pâle et chancelant, s'écrièrent: "Le Marquis est tué." Illes rassura, et se fit porter au Château Saint Louis.*"

The last line corroborates Garneau's version.

Parkman adapts the Malcolm Fraser anecdote and states that Montcalm entered the city through Saint Louis Gate† but fails to say where he expired: in the next chapter‡ he describes his burial. Let us sum up the conflicting evidence submitted to the court. Knox's unsupported statement as to the General Hospital must fall.

Garneau's version about the Château Saint Louis partly corroborated, as previously mentioned and not contradicted by that careful annalist Parkman, is deserving of consideration, though it seems difficult to set aside Ferland's theory resting on the testimony of Chevalier Johnstone.

**Etudes Historiques*, page 52.

†Montcalm & Wolfe.

‡II Vol. Page 297. Idem. pages 308-9.

This latter solution seems to carry much weight.

Arnoux Jr.'s residence, where Montcalm stopped at was situate, 'tis thought, on St. Louis St. It was at one time said, that it stood on the site, west corner of St. Louis and Ste. Ursule Streets, on which the present City Hall was erected.

Old French plans of this section of the city, would likely indicate the residents on St. Louis St. Could that anti-

quated, high-peaked French tenement on St. Louis St., now owned by P. Campbell, livery stable keeper, have been in days of yore the younger Arnoux's surgery? From there to the burial spot, there were but a few rods distance. In 1867, I hazarded the query, I repeat it again. "Why should not the wounded man have been taken to his own residence, after quitting Arnoux's, to die in peace, the Montcalm House facing the ramparts, close to the *Hotel Dieu* garden? FIAT LUX.

J. M. LE MOINE.
F. R. S. C.

Quebec, February 1890.

THE FIRST BISHOP OF NOVA SCOTIA.

THE Rev. Charles Inglis, D. D., was the last Rector of New York under the Crown. In a letter dated New York, Oct. 31st, 1776, he describes at length the travels and difficulties experienced by himself and his brethren in the ministry. "Some," he writes, "have been carried prisoners by armed mobs, detained in close confinement for several weeks and much insulted. Some have been flung into jails, by committees on frivolous suspicions of plots. Some have been pulled out of the reading desk because they prayed for the King. Others have had their houses plundered and their desks broken open under pretense of containing treasonable papers. Soon after Washington's arrival in New York he attended our church, but on Sunday morning before divine service began, one of the rebel generals called at my house and left word that General Washington would be at church and would be glad if the violent prayers for the King and royal family were omitted. This message as you may suppose I disregarded. The conduct of the messenger I since learned was not authorized by Washington.

One Sunday when I was officiating and had proceeded some length in the service a company of about 100 armed rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed. The congregation was thrown into the utmost terror and several women fainted expecting a massacre was intended. It was expected that when the prayers for the King and the royal family were read, I should certainly be fired at, as menaces to that purpose had been frequently flung out. The matter however, passed over without any accident though I was afterwards assured that something hostile and violent was intended, but He that stills the raging of the sea and the madness of the people overruled their purpose whatever it was.

A fine equestrian statue of the King was pulled down and totally demolished. All the King's arms, even those on signs of taverns were destroyed. The committee sent me a message which I esteemed a favor, to have the King's arms taken down in the church or else the mob would do it, I immediately complied."

The royal arms here referred to were until recently supposed to be the same now in Trinity Church, St. John, N.B., but this has lately been shown by Mr. J. W. Lawrence to be a mistake.

In February, 1775, Dr. Inglis wrote an answer to a pamphlet by Tom Paine, entitled "Common Sense." The first impression was seized by the "Sons of Liberty" and burnt. A second edition was printed at Philadelphia, and a copy is now in possession of Mr. Jonas, of this city.

For some time after the publication of the reply to "Common Sense" Dr. Inglis was exposed to great danger.

At the evacuation in 1783 he came to Halifax, on August, 12th, 1787, he was consecrated at Lambeth, and became thereby the first bishop in the colonies of Great Britain.

St. John Progress.

CLUB OF 1775-6.

Dined at Ferguson's Hotel, Tuesday, 6th May, 1794.

Lord Dorchester, present.

HON. A. DE BONNE.
" J. WALKER.
SIMON FRASER, Sr.
JAMES FROST.
} Stewards.

JOHN COFFIN, JR., Secretary.

NOTE.—Will Mr. J. M. Lemoine be good enough to tell us what he knows of this Club. When and why formed, and when it had its last meeting, and who were present.

JNO. HORN.

"DU VRAI HABITANT."

ON Fore Street, Moorgate, I found myself with fifteen minutes to spare, if indeed one ever has any time to spare in London ; my engagement was 3 p.m., precisely, I arrived at 2.45 and the problem was to occupy that precious quarter hour yet not exceed it.

A "Curiosity Shop" attracted me, being a feature so unique to London if considered with its perfect accompaniment of narrow streets, small paned window, venerable dust and air of antiquity ; as I approach I notice a tray of "Canadian Coins" prominently displayed, and no option is left but to enter and examine, "Let me see your American (sic) Coins," and the interesting coppers are brought forth, "Oh Canada ma patrie, mes amours" whence cometh fame ?

Much talk and little business results, for my brief vacation has passed and a sixpenny purchase is all that made the visit valuable to our virtuoso, while my accresion of wealth was principally of that kind which neither moth nor rust doth corrupt.

A few hours later in a company of English friends, I displayed the souvenir of my afternoon exploit and passed round for inspection a very ordinary specimen of the Quebec Bank Token, bearing on the obverse the well known effigy of the "Habitant"—to say well known, perhaps implies much knowledge and an afterthought prompts me to write in correction "the effigy of the unknown and unappreciated." The much interest a word of explanation

added to this figure has tempted me to retell at length some of its silent story. "My Colonists can not only suppport "themselves, but have grain to spare; and further, they can "clothe themselves from head to foot the accomplishment "of their own ingenuity"—thus wrote Talon with honorable pride more than two centuries ago, as he reported the success of his little settlement at Quebec.

Not long since, an invitation to visit nature in her sanctuary, called me to witness scenes that challenge the imaginer's wildest flights, so romantic, so picturesque they were—yet I will try and trace the path again.

Montreal;—Midsummer—streets dry as dessert tracks, dusty, grey, withered—men like goaded oxen, heated, hurrying, sweltering, parched. Dalhousie Square;—The very engine seems enervated as we slowly draw away from the Depot, but a peep at the fresh green of Ste. Helene bathing happily in the cool, pure, bounteous St. Lawrence, revives one sufficiently to breathe thanks for timely delivery.

From the river we pass to fields and woods, then again a river, stop at a village and thus the panorama continues while our mind adjusts itself to rural pleasures and life. Just as we would tire of our kaleidoscopic view of barns, houses, mills, bridges, &c., &c., we have reached Louisville and alight,—here we find a mixture of city and country, suggesting both, fulfilling neither, and you wonder what kind of men inhabit such a place ; they are not farmers, nor mechanics, nor merchants but a compound of the mall : their homes and habits are the reflections of their composite natures.

The team is now ready, hitched to a buck-board ; they go off like a rusty gun just when you are not ready, and your city dignity vanishes as you thump awkwardly into your seat, while your driver gathers the reins, whisks you round the corner and heads away for the Laurentian Hills. At first the houses exhibit the blight of city frivolities, hideous wall papers, theatrical window cornices and drapery, veneer and evident pretention but as we proceed, the vanities of life gradually disappear and we find we are approaching the beauties of nature in all simplicity and purity, cleanliness and order, with the evident manifestation of sanctity.

Here alone may we see the veritable "habitant" and how do we find him ? Now in this ninth decade of the nineteenth century, exactly as Talon proudly told, self-supported, self-fed, and self-clothed. Returning to our coin you will find him standing before you in his honorable raiment .—see his suit of 'etuf de pays' worthy product from the hands of worthy helpmate ; note the warm tuque and its adaptability to the comforts of the capechon :—what truly marvelous productions his beef moccasins, serviceal le alike in winter and summer and affected neither by wet nor cold ; the sheepskin mittens are but commonplace adjuncts, and the large woollen muffler we pass quickly by to examine the sash ; aside from the great comfort, let us consider the

care and beauty displayed in this essential article, would not the history of this alone attract you, combining as it does so perfectly the useful and the fine arts ; yet we have not noticed his whip, which is as indispensable perhaps as any part of his outfit,— the raw-hide lash fastened to the hickory handle furnishes him with a staff of authority and recognition as unmistakable as an officer's sword or a shepherd's crook.

Have we recognized how much in sympathy with nature must be the man who would thus be nurtured,—his slender equipment of axe and draw-knife, augre and pocket-knife will build his house and furnish it ; how lavishly the sugar-maple yields him nourishment, the balsam tip his restful bed, the silver birch his every utensil. He calls you "étranger" although your birth be registered in Montreal ; and how truly un-Canadian you are, not satisfied to speak in French or English, you ape acquaintance with the German or Italian tongue ; your personal attire, your household equipment must be imported, your meat and drink alone levy half the world.

We might note by the way, how the patriots of '37 turned from these extravagant fancies and contented themselves with primitive supplies, and let opinions differ as they will this move must remain admirable.

But we will turn and view another picture ;—we are told that Sir Guy Carleton in the guise of a "habitant" passed actually under the eyes of the American soldiers, his would be captors, and reaching Quebec, prepared for the coming struggle with a much superior invading Army ; by his pluck, his skill and his sagacious choice of costume, Canada was saved to the British Empire.

Who will say that the effigy before us is not that of our brave deliverer and to commemorate so great a service, what better can we do than accept as a Memorial Medal, this bronze token,

CANADIAN COMMUNION TOKENS.

By R. W. McLachlan.

PROVINCE OF NOVA SCOTIA.

106.. ANTIGONISH.

C. (May be the initial of a former minister of Johnshaven.)

Reverse. Plain, oblong cut corners, 14 x 17 *millimetres.*

This church was organized about the year 1804. The Rev. James Monro, who had been for some time in Halifax, became the first pastor, in 1808. He was connected with the Church of Scotland but joined with the other church in Nova Scotia, in 1817, to form the Presbyterian Church of Nova Scotia.

107. ANTIGONISH.

REV^D | THO^S TROTTER | 18.08

Reverse. ASSO. CON | JOHNS HAVEN for Asso(ciate) Con(gregation,) oval, 21 x 30 *m.*

The Rev. Thomas Trotter was minister of the Burgher Church of Johnshaven, Scotland, when, in 1818, he came to Nova Scotia, he brought with him the tokens made for his former charge and these tokens were used until a recent date in the Antigonish Church.

108. ALBION MINES, (Stellarton.)

S^T JOHN'S CHURCH ALBION MINES, N. S., between two beaded ovals; in the centre is the word TOKEN, while the corners are occupied by ornaments.

Reverse. CHURCH OF SCOTLAND between two beaded ovals; in the centre is the date **1866**, ornaments in the corners, oblong cut corners, 19 x 27 *m.*

The members of this church had, up to 1866, been connected with St. Andrews Church, New Glasgow. It, like most of the Kirk Congregations in Pictou County. still retains its old connection.

109. BARNEYS RIVER.

B R in large letters, for B(arneys) R(iver.)

Reverse. Plain, oblong cut corners, 20 x 28 *m.*

This place received its name from the first settler, Barnabas McGee. As the district was mainly settled by Highlanders they desired a minister of the Church of Scotland. And in that connection a church was accordingly organized, about the year 1830, with the Rev. Dugald McKeichan as minister.

110. BARNEYS RIVER.

FREE CHURCH BARNEY'S RIVER In the centre 1851

Reverse. THIS DO IN REMEMBRANCE OF ME Across the centre I COR. XI.24 oval, 22 x 30 *m.*

This church was organized after the "disruption" in Scotland by a secession of members from the Kirk. The Rev. D. B. Blain was the first minister; who was installed as pastor about the year 1848.

111. CANSO (River Inhabitants.)

KIRK | D. McK. | CANSO. for D(ugald) McK(eichan.)

Reverse. Plain, upright oblong, 23 x 30 *m.*

Organized as a Church of Scotland but now connected with the Presbyterian Church in Canada. This must not be confounded with the town of Canso as it is a district, more generally known as River Inhabitants, on the Cape Breton shore of the Straits of Canso.

112. DARTMOUTH.

ST JAMES'S | CHURCH, | DARTMOUTH. within beaded lines with ornamental corners.

Reverse. "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This is a town, or more properly a suburb of Halifax, across the harbour from that city. The first pastor was the Rev. James Morrison, sent out in 1827, by the Glasgow Colonial Society in connection with the Church of Scotland. The church is now in the Union.

113. DOUGLASS, (Shubenacadie.)

REV,D | A. DICK | DOUGLASS | 1803.

Reverse. Plain, square, with the inscription running diagonally, 22 *m.*

This church was organized by the Rev. Dr. McGregor, under whose supervision it continued until the arrival of the Rev. Alexander Dick, in 1802. In 1803 Mr. Dick was ordained by the newly organized Presbytery of Pictou, and was therefore the first Presbyterian Minister regularly ordained in the province. His charge covered a large district known as the township of Douglass, which included Shubenacadie, Noel, Maitland, Nine Mile River, Gore and Gray's River. The township has since been subdivided leaving Shubenacadie, the central church, outside its boundaries.

114. EARLTOWN.

TO THE | KIRK CONGREGATIONS | OF | EARLTOWN | AND | WEST BRANCH, R. J. | BY | REV. W. McMILLAN.

Reverse. "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This place was settled, from Sutherlandshire, about the year 1815. As the people had been mainly adherents of the Church of Scotland before emigrating, they kept up their old connection without any regularly appointed Kirk minister, although they were for a time under the charge of the Rev. Alex. Sutherland who was not of that connection. At the disruption, most of the members joined the Free Church ; still a number held to the Kirk and these were ministered to by the Rev. William McMillan whose name appears on the token. Both the congregations at Earltown and West Branch River John refused to join the Union ; although since the Free Church was formed, the two denominations worship in the same building.

115. ECONOMY.

A. KERR'S | CONGREG^N | OECONOMY

Reverse. Plain, oblong rounded corners, 19 x 23 *m.*

This place was occasionally visited by the Rev. John Brown of Londonderry until the settlement of the Rev. Andrew Kerr in 1817. He belonged to the Antiburgher section of the Secession Church. It may be noticed that the old form of spelling "oeconomy" is that adapted on the tokens.

116. ELMSDALE.

A communion table bearing a chalice and a plate of bread underneath is the inscription THIS DO | IN REMEMBRANCE | OF ME | LUKE 22.19

Reverse. GOD FORBID | THAT I SHOULD | GLORY, SAVE IN | THE CROSS OF OUR | LORD JESUS CHRIST, | BY WHOM THE WORLD | IS CRUCIFIED UNTO | ME, AND I UNTO | THE WORLD, | GAL. C 6. V 14, round 22*m.*

After the death of Mr. Dick the Douglass Church was divided. That division of which Elmsdale was a post had the Rev. Robert Blackwood as the first minister.

117. GAIRLOCH.

A four pointed starlike figure, indented.,

Reverse. Plain, oblong rounded corners, 22 x 25 *m.*

This was a settlement from Gairloch in Scotland, hence the name. The congregation became connected with the Church of Scotland, which connection, like most of the Kirk congregations of Pictou, it still retains. The design is one of the simplest. The token is, doubtless, sixty years old.

118. GREENHILL.

SALEM CHURCH. | GREENHILL. | 1850. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI.24 within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

This church formed up to 1848 a part of the West River congregation when the charge was subdivided. The Rev. George Patterson, D.D., the historian of the county of Pictou, ordained in 1849, was appointed its first minister.

119. GOOSE RIVER (Linden.)

R. P. C | G. R for R(eformed) P(resbyterian) C(hurch) G(oose) R(iver.)

Reverse. Plain, oblong, 15 x 18 *m.*

Organized by missionaries from the old Cameronian Church. It is now connected with the Presbyterian Church in Canada.

120. GOOSE RIVER.

An oblong indentation serrated.

Reverse. Plain, oblong, 12 x 15 *m.*

This token is used in the outlying or branch congregations of the Linden Church.

121. GRAND RIVER.

FREE CHURCH | GRAND RIVER | C.B. for C(ape) B(reton.)

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI.24 oval, 22 x 28 *m.*

Organized shortly after the disruption, with the Rev. James Ross as the first minister.

122. HALIFAX.

P C | H | **1784** for P(resbyterian) C(hurch) H(alifax.)

Reverse. A rude representation of the burning bush, nearly round, 28 x 30 *m.*

This congregation was organized as a Congregational Church by the "dissenters" of Halifax, and was composed mainly of Congregationalists and Presbyterians. The first pastor was the Rev. Aaron Cleveland, installed 1750. He afterwards removed to the United States of which his great great grandson was some years ago elected President. On the breaking out of the revolution in the thirteen colonies to the South most of the congregational ministers of Nova Scotia, as sympathizers with the movement, left their charges; and as some of them were replaced by Presbyterians the congregations joined the Presbytery. The first Presbyterian minister settled over the Halifax congregation was the Rev. Thos. Russell, who came out in 1783. After continued disputings between the two parties in the congregation the difficulty was settled, in 1787, by the congregationalists agreeing to accept a Presbyterian minister chosen by the

Principal of the Edinburgh University; while the Presbyterians yielded the point that the church should remain independent of the Presbytery. The first minister, chosen under this agreement, was the Rev. Andrew Brown, installed 1787. The church continued independent until 1840 when it joined the Presbytery.

123. HALIFAX.

S^T. MATHEW'S | CHURCH | HALIFAX N.S.

Reverse. THIS DO IN REMEMBRANCE OF ME I. COR. XI. 24 a chalice, oblong cut corners, 19 x 27 *m.*

This token belongs to the same church as the last. The church was first known as the "Protestant Dissenters Meeting House," afterwards as St. Mathews Church. When the Rev. Principal Grant, now of Queen's College, Kingston, was installed as pastor, he removed the last trace of Congregationalism. —Watt's *Psalms and Hymns.*

124. HALIFAX.

PR + CH | H | N. S. | 1786 for PR(esbyterian) CH(urch) H(alifax) N(ova) S(cotia.)

Reverse. I. COR. | XI XXIV a chalice outlined, oval, 27 x 30 *m.*

I have not been able to trace this token to any church; having obtained it from a collector who assured me that it had been in his father's possession for a number of years and that he had secured it when travelling with samples in the Lower Provinces. I can only come to the conclusion that it was made for St. Mathew's Church to supplement the token of 1784.

125. HALIFAX.

R. C. H for R(elief) C(hurch) H(alifax.)

Reverse. 1818 across the field, round, 24 *m.*

This church was organized by the Rev. Henry Paterson who was sent out in 1818, by the Relief Presbytery of Scotland to organize a church of its own order.

126. HALIFAX.

S^T. JOHN'S PRESBYTERIAN CHURCH 1863. Within a parallelogram HALIFAX | N. S.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A | MAN EXAMINE HIMSELF. oblong cut corners, 21 x 27 *m.*

A Free Church was organized in Halifax in 1843 with the Rev. Ralph Robb as their first minister. This church was built in the north end, but afterwards a new building known as Chalmer's Church, was built in the centre of the city. When the congregation removed to the new place a party broke off and worshipped in the old building until St. John's Church was erected.

127. HALIFAX.

POPLAR GROVE | PRESBYTERIAN | CHURCH

Reverse. REV. P. G. M^{c}GREGOR | HALIFAX, N.S. | 1843, oblong, cut corners. 18 x 30 *m.*

The Rev. P. G. McGregor, the first minister, was inducted in 1843. The congregation is now known as Park Street Church.

128. HOPEWELL.

S$^{T.}$ | COLUMBA | CHURCH an ornament below.

Reverse. THIS | DO IN | REMEMBRANCE | OF ME round, 32 *m.*

This formed a part of the East River Congregation, organized, in 1824, n connection with the Church of Scotland. It was afterwards set apart as a separate congregation, and still retains its connection with the old Kirk.

129. LOWER SETTLEMENT (New Glasgow.)

LOWER SETT. for SETT(lement) between two beaded ovals, corners radiated.

Reverse. Plain, oblong, 19 x 22 *m.*

An early church built in the most accessible part of what was known as the Lower Settlement of the East River of Pictou. The congregation was organized, about the year 1788, by the Rev. James McGregor, D.D., who was

128. HOPEWELL.

S$^{T.}$ | COLUMBA | CHURCH an ornament below.

Reverse. THIS | DO IN | REMEMBRANCE | OF ME round, 32 *m.*

This formed a part of the East River Congregation, organized in 1824, in connection with the Church of Scotland. It was afterwards set apart as a separate congregation and still retains its connection with the old Kirk.

129. LOWER SETTLEMENT (New Glasgow.)

LOWER SETT. for SETT(lement) between two beaded ovals, corners radiated.

Reverse. Plain, oblong, 19 x 22 *m.*

An early church built in the most accessible part of what was known as the Lower Settlement of the East River of Pictou. The congregation was organized about the year 1788, by the Rev. James McGregor, D.D., who was for many years the only minister in the County of Pictou. He had the whole of Pictou and parts of the neighboring Counties for his parish. After the arrival of fellow workers, and the "Parish" divided, he confined his labors, more particularly, to the district of which this church was the centre. The church, built nearly opposite where Stellarton is, on the lower part of the East River, was called James church after the founder. The town of New Glasgow grew up two miles further down the River where the congregation built the new James Church; and in this church the original tokens were used up to a few years ago. There were evidently two or three different issues of the tokens struck from the original die, as tokens occur in various thicknesses. Dr. McGregor was the first Antiburgher Minister in Nova Scotia.

130. LONDONDERRY.

REP | I: BROWN | L. DERRY | 1808 for J(ohn) BROWN L(ondon)derry the inscription running diagonally.

Reverse. Plain, square 21 *m.*

The first Minister of this congregation was the Rev. David Smith who settled over it in 1771. After the death of Mr. Smith the Rev. John Brown was called to the pastorate and entered upon the work in 1795. Up to the striking of this token, in 1808, a supply of these made for the Truro church were used. Evidences of this are visible on this token as it was struck over an old one, bearing the name of Mr. Cock Truro. Traces of this inscription may be seen on all existing specimens of Mr. Brown's token.

131. LONDONDERRY.

THE PRESBYTERIAN | CHURCH | LONDONDERRY | 1844

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I COR. XI 24 oblong cut corners, 21 x 27 *m.*

A new token made to be used in the same church as the last.

132 LOCHABER.

LOCHABER | & | ST. MARY'S | FREE CHURCH | 1851.

Reverse. THIS DO IN REMEMBRANCE OF ME In the centre across the field I COR. XI. 24 oval 22 x 30 *m.*

Lochaber in Antigonish County and St. Mary's, in Guysborough, are two townships from which the membership of this congregation are drawn. The first minister was the Rev. Alex. Campbell, who came from Scotland in 1848.

133. MAITLAND.

MAITLAND | PRESBYTERIAN | CONGREGATION

Reverse. REV^{D} T. S. CROW | 1845, oblong cut corners, 21 x 27 *m.*

This formed part of the Douglass Congregation until 1815, when the church was divided. The northern half, consisting of Maitland, Noel and smaller settlements, called Mr. Crow to be their pastor. Towards the close of his ministry the Congregation split, the larger part continuing under Mr. Crow. After his death the congregation became a Congregational Church. Only one or two of these tokens are known as the supply on hand was destroyed when the parsonage was burnt in 1857.

134. MAITLAND.

PRESBYTERIAN | CONGREGATION, | MAITLAND.

Reverse. THIS DO IN REMEMBRANCE OF ME A chalice on a table, oblong cut corners, 20 x 27 *m.*

This token was made for the congregation that split off from Mr. Crow's church, by which it is still used.

135. MCLENNAN'S MOUNTAIN.

M L M indented for M(c)L(ennan's) M(ountain.)

Reverse. Plain, oblong cut corners, 18 x 29 *m.*

This is claimed as the first church organized, in the province of Nova Scotia, in connection with the Church of Scotland. The Rev. Donald A. Fraser, came out from Scotland, in 1817, and was at once called to the church at McLennan's Mountain. The church still holds to its old ties.

136. MCLENNAN'S MOUNTAIN.

SAINT JOHN'S | M^{C} LENNAN'S | MOUNTAIN

Reverse. DO THIS | IN REMEMBRANCE | OF ME oval, 22 x 31 *m.*

A new token used in the same church as the last. McLennan's Mountain received its name from the name of the first settler at the mouth of the brook that flows past the base of the mountain.

137. MERIGOMISH.

MIRIGOMISH PRESB^{N} CONG^{N} between two circles. Within the circles W. P. | MIN^{R} | 1819, for W(illiam) P(atrick) MIN(iste)R.

Reverse. Plain, square cut corners, 20 *m.*

The Rev. William Patrick came from Scotland, in 1815, and was at once settled over the Merigomish Congregation, which position he retained until 1844. The congregation received the early attention of Dr. McGregor, and was considered under his pastoral charge until the arrival of Mr. Patrick.

138. MUSQUODOBOIT.

MUSQUIDABOIT PRESBYTERIAN CHURCH* forming an oval enclosing REV^D J. S. | 1841 | I. COR. XI. 28. 29. for J(ohn) S(prott) within beaded lines with ornamental corners.

Reverse, Plain, oblong cut corners, 20 x 27 *m.*

Musquodoboit was separated from Stewiacke Church, in 1816, with the Rev. John Laidlaw as Minister. The Rev. John Sprott became Pastor in 1841. This church was organized under Burgher section of the Secession church. The name of the place is incorrectly spelt on the token.

136. MUSQUODOBOIT.

S^T ANDREWS | CHURCH | MUSQUODOBOIT | N. S.

Reverse. THIS DO | IN REMEMBRANCE | OF ME oblong cut corners, 19 x 26 *m,*

This is a church built in another part of the settlement known as Little River.

130. NEW ANNAN.

NEW ANNAN | PRESBYTERIAN | CONGREGATION

Reverse. Plain, oblong cut corners, 19 x 30 *m.*

This for a time formed part of the Tatamagouche Congregation.

141. NEW GLASGOW.

COMMUNION TOKEN | S^T ANDREW'S, | NEW-GLASGOW, | 1855.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

A church was built in 1819 at Fraser's Mountain, about two miles from New Glasgow. As the greater number of the members resided in the town, the building was afterwards hauled in. The congregation still retains its connection with the Church of Scotland.

142. NEW GLASGOW.

A communion table bearing a chalice and a plate of bread, below is the inscription THIS DO IN REMEMBRANCE | OF ME | LUKE 22.19

Reverse. GOD FORBID | THAT I SHOULD | GLORY, SAVE IN | THE CROSS OF OUR | LORD JESUS CHRIST, |

BY WHOM THE WORLD | IS CRUCIFIED UNTO | ME, AND I UNTO | THE WORLD. | Gal. C6 V14. round, 24 *m.*

This token is similar to the one used in the Elmsdale Church except that it is a size larger with letters slightly larger. A token of the same kind is used in a church in Birmingham, England. This congregation, known as Primitive Church was formed in 1846, by members who separated from James Church. The first minister, the Rev. George Walker, was inducted in 1848. Afterwards when the building was burned down, the congregation united with John Knox church, and has since been called the United Church.

143. NEW GLASGOW.

JOHN KNOX | CHURCH, | NEW GLASGOW. | "THIS DO IN | REMEMBRANCE OF ME."

Reverse. FREE CHURCH OF SCOTLAND. Below is the burning bush and a ribbon inscribed NEC TAMEN CONSUMEBATUR; on the groundwork is the maker's name CRAWFORD GLASGOW oblong cut corners, 19 x 27 *m.*

This was a Free Church that split off from St. Andrew's at the time of the disruption. The Rev. John Stewart, was the first minister. The union of this with the preceding formed the United Church.

144. NEWPORT.

PRESBYTERIAN | CHURCH, | NEWPORT. within beaded lines with ornamental corners.

Reverse. "THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI. 24. within beaded lines with ornamental corners. oblong cut corners, 20 x 27 *m.*

145. NOEL.

NOEL | PRESBYTERIAN | CONGREGATION

Reverse. REV^{D} P. S. CROW | 1845 oblong cut corners, 21 x 27 *m.*

Noel formed part of the Douglass congregation until 1815 when it was with Maitland erected into a separate charge and, like Maitland, it divided towards the close of Mr. Crow's ministry and the part remaining under Mr. Crow afterwards became congregational. The initial "P" in Mr. Crow's name is wrong, it should be "T" as on the Maitland token.

146. ONSLOW.

+ John J. Baxter. + Onslow. between two circles. In the centre is the date **1832.**

Reverse. Plain, square, 22 *m.*

This was a Burgher congregation separated from Truro in 1816, the Rev. Robert Douglass was the first minister and Mr. Baxter assumed charge in 1832.

147. PICTOU.

PARISH | OF | PICTOU.

Reverse. REV^{D} | T. M^{c} C | 1810 for T(homas) M^{c} C(ulloch) oval, 18 x 28 *m.*

The first church in the vicinity of Pictou was built in 1787 up the harbour and across the river at Loch Broom ; but in 1804 when the town began to grow and became a centre, the people there organized a separate congregation. They were supplied occasionally by the Rev. Dr. McGregor and the Rev. Duncan Ross. On the arrival of Dr. McCulloch in Pictou, in 1803 on his way to Prince Edward Island, he was induced to remain in Pictou and was inducted as pastor of the church in 1804.

148. PICTOU.

PRINCE STREET | CHURCH, | PICTOU

Reverse. "DO THIS | IN REMEMBRANCE | OF ME" oval, 22 x 30 *m.*

This is a later token used in the same church as the last ; and like most of the early churches in Pictou, it was organized as an Antiburgher.

149. PICTOU.

S^{T} A C P for St. A(ndrew's) C(hurch) P(ictou).

Reverse. Plain, irregular oblong cut corners, 23 x 30 *m.*

In the year 1824 a congregation connection with the Old Kirk, was organized in Pictou with the Rev. K. J. McKenzie as minister. The church still retains its original connection.

150. PICTOU.

S^{T} ANDREWS CHURCH | PICTOU | NOVA SCOTIA 1850

Reverse. THIS DO | IN REMEMBRANCE | OF ME oval, 22 x 36 *m.*

This is a later token used in the same church as the last. For a time the old tokens were retained for use among the Gaelic speaking part of the congregation but they were afterwards melted down to make new tokens, consequently few of the old ones are to be had.

151. PICTOU.

PICTOU | FREE CHURCH | 1844

Reverse. LET A MAN | EXAMINE | HIMSELF | I. COR. XI. 28 oblong cut corners, 19 x 29 *m.*

Organized, at the time of the disruption, by a division of St. Andrew's Church. The Rev. Murdoch Sutherland was the first minister. When this token was discarded by the Pictou church supplies of it seemed to have been distributed among a number of other churches, as I have specimens from three or four churches in Nova Scotia, two in Prince Edward Island, and one in Ontario.

152. PICTOU.

KNOX'S CHURCH | PICTON N. S.

Reverse. "DO THIS | IN REMEMBRANCE | OF ME" oval 22 x 30 *m.*

A later token used in the same church as the last. The misspelling of the name would make it liable to be confounded with "Picton," in Ontario, were the letters "N. S.," not present.

153. PUGWASH.

PUGWASH | 1868 | I. COR. XIII within a beaded oval, ornaments in the corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME " | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

154. RIVER JOHN.

ASS : CON : | J. R. J. M. | MIN. for ASS(ociate) CON(gregation) J(ohns) R(iver) J(ohn) M(itchell) MIN(ister.)

Reverse. I. COR : | 11. 23. 24. oval, 21 x 30 *m.*

Organized by Dr. McGregor at an early date. Mr. Mitchell, a native of Newcastle-upon-Tyne, was sent out to Quebec, in 1803, by the London Missionary Society. He removed to New Carlisle, and afterwards to Amherst, N. S. ; remaining in each place two or three years. In 1808 he came to River John and, although a congregationalist, joined the Presbytery of Pictou. The tokens were made in 1809.

155. RIVER JOHN.

S^{T} GEORGE'S CHURCH | RIVER JOHN | 1863 | I. COR. XIII within a beaded oval, ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI. 24, oblong cut corners, 20 x 27 *m.*

Organized in connection with the Church of Scotland, which connection is still retained.

156. ST. PAUL'S EAST RIVER.

Plain centre with serrated border.

Reverse. Plain, oblong cut corners, 25 x 32 *m.*

The East River congregation in connection with the church of Scotland embraced what is now known as St. Pauls East River and St. Columba church, Hopwell. The church was organized, in 1824, with the Rev. John McRae as minister. The places were then known as East Branch East River, and West Branch East River.

157. ST. MARY'S (Glenelg).

S^{T} MARY'S within beaded lines with ornamental corners.

Reverse. REV^{D} | J. CAMPBELL | 1839. within beaded lines, with ornamental corners, oblong cut corners, 20 x 27 *m.*

This is the name of a large township or district in Guysborough County of which Glenelg was the central church. The first settlement of the township was made in 1801. The first minister was the Rev. Alexander Lewis from the Secession Church Ireland, who arrived in 1818. He went to Mono, Ontario; and was succeeded by the Rev. John Campbell in 1837. Mr. Campbell had three stations, Glenelg, Caledonia and Sherbrooke.

158. SCOTSBURN, (or Rogers Hill).

THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE HIMSELF

Reverse. Plain, with beaded border, oblong cut corners, 19 x 27 *m.*

A congregation organized in connection with the Church of Scotland which connection it still maintains. The first minister was the Rev. Rod. McAulay settled in 1833.

159. SHELBURNE.

P ✦ C | S for P(resbyterian) C(hurch) S(helburne).

Reverse. The burning bush, square 18 *m.*

Organized about the year 1784 by Loyalists with the Rev. Hugh Fraser, as minister, who had been chaplain of one of the regiments during the war; and who came with them to their new home in Nova Scotia.

160. SHEET HARBOUR.

PRESBYTERIAN | CONGREGATION | SHEET HARBOUR

Reverse. THIS DO IN REMEMBRANCE OF ME. In one line curved, under it is a chalice, the whole enclosed within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

161. SPRINGVILLE.

THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners.

Reverse. Plain, oblong cut corners, 20 x 27 *m.*

In this token the reverse common to many tokens is used for obverse. The congregation is made up of two churches nine miles apart: one at St. Pauls five miles above Springville, and the other at Churchville, four miles below. See upper settlement.

162. STEWIACKE.

J. SMITH STEWIACKE 1830.

Reverse. TOKEN in large letters across the field with a rosette above and another below, round 22 *m.*

The early settlers of Stewiacke were mainly Scotch Irish, from the North of Ireland. They had belonged to the associate synod and received occasional visits from the Rev. D. Cock, and also from Dr. McGregor under whose pastoral charge they considered themselves until the Pictou field was divided when the Rev. D. Ross gave them every third Sunday. In 1830 the Rev. Mr. Graham was settled as their first regularly appointed minister. When he died, in 1830, the Rev. J. Smith whose name appears on the token was called to supply his place.

163. SYDNEY MINES.

SYDNEY MINES | PRESB CHURCH | M. W. 1842. for M(atthew) W(ilson) within beaded lines with ornamental corners.

Reverse. Plain, oblong cut corners, 21 x 27 *m.*

Mr. Wilson the first Pastor of the church continued in charge over forty years.

164. TATAMAGOUCHE.

TATAMAGOUCHE in a curved line,

Reverse. Plain, oval, 19 x 29 *m.*

This place was visited occasionally by the Rev. Dr. McGregor, on the arrival of Mr. Mitchell it was considered as part of his charge until 1826 when the Rev. Hugh Ross became its first regularly appointed minister.

165. TRURO.

TRURO NOVA SCOTIA 1772 between two circles. Mr. | D. C. | for M(iniste)r D(aniel) C(ock).

Reverse. Plain, square, 20 *m.*

Mr. Cock was the first regularly appointed Presbyterian minister who remained in the province. He arrived in 1770 and returning to Scotland, in 1771, he came out again in 1772 bringing with him a supply of the tokens and the die with which to strike fresh supplies when the old ones were worn out. This is the oldest token of any used in Canadian Churches.

166. TRURO.

ST. P for S(ain)T P(aul's) in an oblong oval.

Reverse. Plain, metal copper, round 27 *m.*

This token is a small "countermark" struck over an old copper worn so smooth that hardly anything of the original design is visible.

167. UPPER SETTLEMENT.

U. S. | P. E. for U(pper) S(ettlement) of P(ictou) E(ast River) within a beaded circle with coarse irregular rays occupying the corners outside the circle. The letters are irregularly formed.

Reverse. Plain. square, 20 *m.*

I have not been able to ascertain with certainty what the letters "P E" stand for but the above rendering seems the most probable.

168. UPPER SETTLEMENT.

U. S. | P. E. for U(pper) S(ettlement) P(ictou) E(ast) within a circle of fine regular rays occupying the corners. The letters are regular.

Reverse, Plain, square, 20 *m.*

Two churches on the Upper Settlement of East River of Pictou were among the earliest organized by Dr. McGregor. One on the East Branch now known as St. Paul's and the other on the West Branch now Hopwell. These remained under the charge of Dr. McGregor until 1824, when they were assigned a pastor to themselves, the Rev. Angus McGillivary. A third church was afterwards erected at Churchville. But whether one of these tokens was used in each church or the second variety introduced into both churches after the stock of the older ones had been worn out, I have not been able to learn.

169. WALLACE.

WALLACE between two beaded ovals; in the centre is the date 1857.

Reverse. THIS DO IN REMEMBRANCE OF ME between two beaded ovals; in the centre is I COR. XI. 24 oval, 24 x 29 *m.*

This congregation was founded by the Church of Scotland. It is now connected with the Presbyterian Church in Canada.

170. WEST RIVER.

ASS: CON: | W. R. | D. R. | MIN for ASS(ociate) CON(gregation) W(est) R(iver) D(uncan R(oss) MIN(ister).

Reverse. I. COR: | 11 23 24 oval, 21 x 30 *m.*

Founded by Dr. McGregor by whom occasional services were given until the arrival of the Rev. Duncan Ross, in 1795, who assisted as colleague. In 1801 the parish was divided into three and the western part with West River as centre assigned to Mr. Ross.

171. WESTVILLE.

S^{T} PHILIP'S CHURCH WESTVILLE, N. S. between two beaded ovals; in the centre is the word TOKEN.

Reverse. CHURCH OF SCOTLAND and small ornaments between two beaded ovals, in the centre is the date **1884.** oblong cut corners, 20 x 27 *m.*

172. WHYCOCOMAH.

WHYCOCOMAH | PRESBYTERIAN | CHURCH

Reverse. THIS DO IN REMEMBRANCE OF ME oval 21 x 31 *m.*

The Rev. Peter McLean was the first minister of this church.

173. WINDSOR.

WINDSOR in irregular roughly cut letters.

Reverse. Plain, metal copper, oblong, 11 x 34 *m.*

The Rev. James Murdock preached in Windsor at an early date, but no congregation was organized until the arrival of the Rev. George Gilmore in 1784. This seems to be one of the rudest of this series of tokens in design and execution.

174. YARMOUTH.

PRESBYTERIAN | CONGREGATION, | YARMOUTH.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

THE "EARLY SETTLER."

IT seems to me there is a current mistake with us in our pictures of the early settlement of our British districts. With nearly every writer, the first period of settlement is described in all but a centre or two, like Toronto, as a rude dead level of wood-chopping and hardships, the early settler as a laborer of the humblest origin, the most commonplace ideas. This notion I submit is both dreary and incorrect, and as far as it assumes lack of the feelings of romance, leisure, thought and amusement in settlement life, I think it contains very considerable error. Accounts are usually drawn from persons on whom the gloom of age has fallen, and who throw the tincture of their later complaints over the pleasures of their rosier periods, and the hunting, the exploring, the canoeing, the occasional jaunts and the songs of the birds in the woods which helped to fill their younger days.

Apart from this consideration however, it is a fact that nearly every district had its share of individual families of higher culture and easier life. The region of the old "Craig's Road" is an illustration worth the attention of some of our antiquarians. In the early years of this century speaking conversationally, Governor James Henry Craig, conceived the intention of establishing a highway from the St. Lawrence to the United States frontier. Pressing his aides-de-camp and officials to enter the scheme, he gave a number of them grants of estates along the road, with obligations of residence and settlement. General Heriot, in consequence established himself at Drummondville, obtaining I think the township of Grantham, peopling the district with his soldiers, and later on building the stone residence called Grantham Hall; at Kingsey were the Cox's; Adjutant General Baynes was further on; and there were others. These with the neighboring Wurteles, Seignieurs of River David, formed a string of families within easy reach of each

other, who lived a life altogether different from that of the typical "settler," more cultivated, more social, more picturesque in its details, and combining many features of the rural conditions of Britain with those natural to the wild and beautiful districts of this forest country. Of similar life were other families scattered all over our province. Such were the Browns of Beauharnois, the Schuyler-Hoyles of the border, the Christie-Tunstalls, the military remnant at St. Andrews. and like groups of families having their old portraits, old silver, traditions, education, and manners, to whom the term "Settler" in its common use is inapplicable.

FORWARD.

EXTRACTS FROM LETTERS.

COL. DE LONGUEUIL TO THE HON. C. DE LOTBINIERE.

MONTREAL, 9th December, 1799

I ARRIVED from Quebec Saturday, the 30th November last, where I had been summoned by His Excellency General Hunter. . . . Major de Salaberry also went. . . . The object of bringing us to Quebec was to know if our soldiers would offer their services to the King for North America. There was no necessity of giving us such a run for that. I flatter myself that they will do as much as the Provincial troops of Brunswick.

I intended going up to see you by the first sleighs; but I cannot do so now as I have been obliged to take command of the District, owing to the illness of Colonel Thomas. . . .

MONTREAL, 4th February, 1801.

. . . We have lost Mrs. Jonathan Gray, (the auctioneer) who fell suddenly and only survived two hours.

We had a fire here last night at eight o'clock while the wind was blowing stiff from the West. The fire started

next door to Madame de Rouville's in the shop of a Tobacconist named Duford, whose house was burned. Happily Mde. de Rouville's house escaped as well as those of John Gray and Gregory; but the sheds and vaults in the rear were burnt and the fire stopped at Gregory's vault. . . . .

DOES THE BEAVER BELONG TO THE ARMS OF CANADA?

THIS question was asked a few weeks back, and I regarded it as of sufficient interest to make some enquiry, with the hope of throwing some light on the subject.

The following notes may serve as an answer to the query.

The Beaver forms no part of the Arms of the Dominion of Canada, or of any of the Provinces; to the further question of "Why not"? which naturally arises, it would be more difficult to furnish an answer.

A beaver was on the seals of the old Canada Company, and the Hudson's Bay Company had four on the quarterings of its shield, but since the Confederation of the Provinces into the Dominion of Canada in 1867, there has been no authorized use of the beaver that I have been able to find.

In the History of the State of New Netherland and its later name of New York; a beaver formed part of the Great Seal of the State, the first public seal of the Province is thus described:—

"*Argent*, a Beaver proper; *Crest*, a Coronet; *Legend*, Sigillum Novi Belgii. An impression of this seal is to be seen in the Office of the Secretary of State at Albany. It was in use from 1623 until 1664, and probably, afterwards, under Governor—in 1673-4."

This was followed by a period, from 1670 to 1687, when the seal in use for the Province of New York did not bear the beaver.

On the accession of William III and Queen Mary, a new seal was brought over by Governor Sloughter, the warrant for its use bearing date May 31st, 1690. It served as the model for all the Great Seals of New York subsequently received from England, and has, on one side, the effigies of the King and Queen, and two Indians kneeling, offering presents, the one a roll of Wampum, the other, a beaver skin. An impression of this seal is attached to the original Charter of Trinity Church, New York 1697, and is in the State Library at Albany.

On the accession of Queen Anne, the same device was used on the seal of the Province, from 1705 to 1710. The union between England and Scotland in 1706, rendered a change necessary in the seal, the obverse still bore the same device, the Indian offering the beaver skin as before, whilst the Royal arms on the reverse were changed by introducing the Lion of Scotland. This was used from 1710 to 1716.

The seal of George I (1717) received by Governor Hopkins on July 1st, 1718, bore the same reverse. still retaining the beaver skin.

The subsequent seals of George II and George III exhibit a progressive change in the dress and drapery of the principal figures. The kneeling squaw is introduced for the first time nude, and great care is bestowed in delineating the skin she offers, in which may almost be traced the perfect outline of the animal to which it belonged. This device was in use up to the time of the outbreak of the Revolutionary War. Specimens of the whole of these seals are to be seen at Albany.

In "Memorials of the Earl of Stirling and of the House of Alexander" by the Rev. Charles Rogers. published in 1877, is the following record of the arms granted to the Earl, the founder of New Scotland (Nova Scotia.)

"Created a peer, Lord Stirling sought to vindicate his "rank by obtaining a grant of arms. His immediate

" progenitors were feudatories of the noble House of Argyle, " but he was sprung from the clan MacAlexander in " Kintyre. To his residence at Menstry he invited " Archibald Alexander of Tarbert, chief of the clan. They " were together elected burgesses of Stirling on August " 10th, 1631. Before separating, the representative of the " clan MacAlexander surrendered his birthright, accepting " Lord Stirling as his chief. This effected, Sir James " Balfour, Lyon King of Arms, was, in a royal letter, dated " New market, March 15th, 1632, instructed '*to marshall* " *his Coate Armour, allowing it to him, quartered with the* " *arms of Clan Allaster, who hath acknowledged him for chief* " *of their familie.*'" The royal letter was accompanied with a draught of the proposed grant, while the Lyon King was charged to embody in the escutcheon the arms of New Scotland.

The coat of arms granted to Viscount Stirling is thus described :

" Alexander, Earle off Stirline, Lord Alexander of " Cannada, etc, Bairyeth quarterlie ; First, parted per " pale arg. and sable, a chiveron with a crois ant in " bass counterchanged for his paternall coat. Secondlie, " or, a lumfad raes in croce sable betwixt thrie croce " croslet gules by the name of Mc——; the thrid as " the second ; the fourt as the first. Over all ane " Inscutcheon with the arms of Nova Scotia, viz, arg. " a crose azur with the arms of Scotland ; about the " schield, his cornitall coronet ; upon the same, his " helmet and mantle guls doubled ermine. For his " creist, on a wreath arg. sable, a bever proper. For " supporters a Savaidge and a Mermaid, combe in " hand. His Motto, *Per Mare per terras.*

M. S. in Lyon Office.

In the Montreal GAZETTE of February 7th 1885, "LACLEDE" in his column of "EPHEMERIDES"—said; "Mr. H. J. Browne" a gentleman who studied under Sir Bernard Burke, Ulster King of Arms, has devised an escutcheon which I am pleased to be able to present.

ARMS. Azure, three fleurs de lys or; on a chief gules a lion passant, guardant of the second, (the lion of England.)

CREST. On a mural crown or, a beaver holding a maple branch in his mouth, proper.

SUPPORTERS. An early settler dexter, and an Indian sinister, both proper.

MOTTO. "Honor to Canada". Surmounted by the British Imperial Crown.

But as I have said, this is altogether without authority.

P. S. Since writing the foregoing, I have been furnished with the following additional item :—

In the Regulations and orders for the Militia of Canada, Page 72, Par. 214, will be found "The Regimental or 2nd Colour of the Governor-General's Foot Guards, blue, with Union Flag in the dexter corner, bearing a star of six points, each point bearing initials of one or more of the different Provinces of the Dominion with the Royal cipher in the centre, encircled with the Union wreath. The Regimental title in a scroll wreath, surmounting a beaver and a wreath of maple leaves with motto,

"CIVITAS ET PRINCEPS CURA NOSTRA." Par. 249. R and O. 83.

It is worthy of note that the Arms of the City of Toronto bear as a crest, a mural crown, surmounted by a beaver bearing in its mouth a branch of a maple tree.

The maple leaf was adopted as an emblem by the St. Jean Baptiste Society on its formation in 1834.

H. M.

SOLDIERS SELLING RUM TO INDIANS.

THE following extracts will serve to show the trouble from the soldiers furnishing the Indians with spirits. They are taken from "A JOURNAL KEPT IN CANADA AND UPON BURGOYNES CAMPAIGN IN 1776 AND 1777," and published at Albany.

GENERAL ORDER.

MONTREAL 24th JUNE 1776.

Any non-commissioned officer or soldier detected in trafficking with the Indians in Rum, or anything else, is to be punished in the severest manner.

ORDERS.

ST. JOHN'S SEPTEMBER 6th 1776.

The Artillery having much fatigue duty are to be allowed Grog, as is the men of each regiment at St. John's, who are on the Working Parties, and cutting piquets. The commissary Mr. McLean to deliver Rum accordingly at the requisition of the commanding officer of the different corps, who will make the demand for the number of men required.

GENERAL ORDERS.

ST. JOHN'S SEPTEMBER 8th 1776.

The soldiers are to be strictly enjoined not to give any drink to the Indians, and any woman who shall be detected in having given or sold Rum to the Indians, shall be directly turned out of camp. The same alertness is to be observed, as before ordered.

GENERAL ORDERS.

SEPTEMBER 9th 1776.

The order is repeated not to give Rum to the Indians ; it is requested officers will endeavour to prevent this, and on

seeing Indians among the tents will examine whether they get liquor.

GENERAL ORDER.

ST. JOHN'S SEPTEMBER 13th 1776.

There being reason to suspect that some of the soldiers sell their allowance of Rum to the Indians, it is ordered that all Rum, drawn for soldiers in camp, be mixed with water under the inspection of an officer, before they receive it.

AFTER GENERAL ORDER.

ISLE AUX NOIX, OCTOBER 4th 1776.

The commander-in-chief delayed to reprimand in orders the insolent, shameful and ungrateful clamour made at the evening parade of Tuesday last, by the 31st and 47th regiments, in hopes and in expectation that the displeasure he expressed to the commanding officers of these corps, with his orders to communicate the same immediately to the officers of companies, would have produced such visible and equal marks of contrition, as might have justified him in suffering the matter to rest thenceforward in silence. His excellency has been in some measure disappointed, and he has therefore in justice to both regiments, left it in charge to take public notice of the difference of their behaviour.

The 47th regiment have not ceased through their commanding officer to acknowledge their offence and to testify their penitence, and in such terms of decency and respect, as make due atonement, and restore them to the good opinion they before deserved.

The 31st have not only been deficient in such representations, but the Lieutenant Colonel suffered Rum to be delivered, notwithstanding he had received an express prohibition upon the subject from the General's own mouth.

Rum will be allowed to the regiments to-day, the 31st regiment excepted.

COINAGE OF 1889.

THERE have been struck at the mint in London during this year only three denominations of coins for Canada, these were the five, ten, and twenty-five cent pieces. No fifty's or ones seem to have been struck as there is little demand for the former and the abundant coinage of the latter in 1888 proved sufficient for the requirements during 1889. The design, notwithstanding the adoption of the jubilee pattern in England remains unchanged since its first issue twenty years ago. Specimens of the coinage of 1889 are still scarce in this vicinity indicating that it must have been issued from some of the more distant offices of the receiver general.

AN ACADIAN BURYING GROUND.

DENYS' "History of North America," published in 1672, shows that Razilly, French governor of Acadie, formed a settlement at Petite Riviere, Lunenburg Co. In 1632 he built a fort and chapel at Fort Point, at the mouth of the river LaHave, where he resided. The burial ground is located on the narrow space between the foot of the hill on which the village stands and the shore, about half a mile from the mouth of the river. Most of the graves are enclosed by a nearly circular stone wall about two hundred feet across. This wall was originally 4 or 5 feet in height, but is now almost enirely covered by sand which has been blown over it by the force of the wind and waves. In some places it has fallen down, in others it is visible several inches above the sand. It is impossible to do more than guess at the total number of graves, but there are in all probability upwards of a hundred. A number of headstones, of slate and whinrock, are still visible, some of them upright, others

inclined at various angles; some rounded on the top, and some square. There is nothing like an inscription on any of them though a few have marks which may possibly have been initials.—*St. John, N. B., Gazette.*

LANDING OF THE LOYALISTS IN NOVA SCOTIA.

FROM A LECTURE BY THE LATE M. H. PERLEY.

ON Dec. 16, 1782, the Governor of Nova Scotia received a letter from General Carleton, dated at New York, stating that many families, determined on maintaining their allegiance to the British Crown, would come to Nova Scotia and settle on the ungranted lands within the eastern limits. If the revolted colonists were proud of their declaration of independence, well might the loyal refugees exult with honest and becoming pride at their declaration of fidelity; fidelity proved to the uttermost The praises of their unflinching loyalty and devoted patriotism should be reiterated and perpetuated at our public festivals and anniversaries as the noblest epitaphs which can hallow the acts and principles of the worthy dead, and do honor to the cause for which they endured and suffered, for which they bled and fell—that of their sovereign and their country.

In May, 1783, the first fleet arrived with a large number of these brave spirits, who had abandoned all to maintain their loyalty.

The point of land on which the city stands had been previously laid out in town lots by Paul Bedell (the father of I. L. Bedell, Esq.), and named Parr Town, after Governor Parr, of Nova Scotia. The first party of Loyalists that arrived landed at the present Market Square, cleared away the forest then standing upon it, and with ship's sails made hurricane houses, under which, with the women and

children, they got the best shelter they could. On the day after their arrival they were all regaled with fresh salmon, which were caught in great numbers in the harbor, and which were furnished the new comers at the standard price of 7½ d. each. The whole of the city was then a perfect state of wilderness : the wood was dreadfully thick and greatly encumbered with windfalls. Each man as he arrived, drew one of our city lots, which he proceeded forthwith to clear, and the next operation was to put up a log house. I am indebted to Daniel Hatfield, almost the sole survivor of those who arrived here in May, 1783, for many facts connected with the arrival and settlement of the Loyalists. Mr. Hatfield tells me that he drew a lot in the south cove, near the present Marine Hospital, and that he cut down upon it with his own hands spruce trees 15 inches in diameter.

In June another fleet arrived and vessels continued coming all the season, and by the succeeding winter there could not have been less than 5,000 inhabitants on a spot which a few months previously had reposed in the silence and solitude of the primeval forest. The disbanded soldiers of the 42nd Regiment drew their lots chiefly upon Union street, and they erected almost a continuous line of log-houses from York Point to the Back Shore. At the east end of Union street, at the back of the Block House and all around the Back Shore, there was a thrifty growth of spruce, very large and handsome trees. King Square was then a very thick cedar swamp, and I have heard several amusing anecdotes from persons who had been lost in its labyrinths, one in particular, of an inhabitant who wandered about a whole day in search of his lost cow. King street was partially settled the first winter. The father of the present Messrs. Sears drew the lot on King street where their store now stands, and I well remember the late Mr. Sears telling me in his life time that the surveyor went with him to show him his lot in the bushes, and that after some search they found the right blaze on a spruce tree

at the corner of the lot, that he pulled off his coat, hung it on the corner tree, and with his own hands proceeded with a heavy heart to cut down the trees and endeavour to establish for himself a home in the wilderness. Major Studholme was commandant at Fort Howe, having under him Capt. Balfour and a party of troops. Every Loyalist on his arrival was furnished by Government with 500 feet of refuse boards with which to make a shanty until they could get up log houses. With the first arrival of Loyalists, Col. Tyng came as agent, and with him Commissary Hartt. The latter occupied the house and stores of Mr. Simonds, at Portland Point, where rations were furnished to the new comers. In a despatch dated 30th Sept., 1783, Governor Parr stated to the Colonial Minister that the number of Loyalists who had arrived in Nova Scotia up to that time amounted to 18,000. and three weeks after he reported the arrival of 1,000 more, Major Studholme's account for furnishing lumber and erecting houses for the Loyalists between the 1st of June and 31st Dec., 1783, amounted to £6721.6s. 6d. But notwithstanding these and other arrangements for their comfort, great distress and misery was endured by this noble band of loyal spirits and their suffering wives and children. Many died the first winter from small pox, fever, and other diseases induced and aggravated by the want of shelter, and other privations.

In the summer of 1784, nine persons came from the United States, while many of those who had arrived the preceding year moved up the river to farms which had been allotted to them and on which they settled. The building of wharves in the harbor was commenced this year (1784). That spring a weir was built from Portland Point to York Point, and the quantity of fish taken was almost beyond belief, and on one occasion the gaspereaux lay knee-deep for three rods back from the weir all the way from point to point. The weir was scuttled in three places to let them out, yet of the immense quantity which remained a large portion

spoiled from the impossibility of taking care of them, as well as from the scarcity of salt. Salmon were very abundant this year, yet the price advanced to 9d. each.

For two years after St. John was settled the inhabitants did not follow the exact line of the streets, but made paths along the most convenient places according to the nature of the ground. The city, at that time, was divided into two settlements—the Upper Cove and the Lower Cove—which for a long period carried on a violent opposition to each other. The lower cove was almost wholly cleared up the first year, the principal business establishments were placed there, and it had much the greater population. The two settlements of upper and lower cove were divided by forest for some time and all the carriage between them was carried on by the beach at low water—along by Pettingell's yard and Reed's Point. This was very rough and difficult, particularly where the new Custom House is built. Then the beach was encumbered with large masses of rock. Dock street was for a long time only a narrow foot path, along the edge of a rocky cliff, and people passing along it were obliged (particularly in winter) to hold on to the small bushes and roots which clung to the rocks, to prevent slipping off and rolling down upon the wild and rocky beach beneath.

The first vessel built in St. John harbor was built exactly where the new Market House now stands and was a brig of 160 tons. Coasters this year flocked to St. John in tolerable numbers.

On the 9th February, 1784, Wm. Tyng, James Peters and George Leonard were appointed Judges of the Inferior Court of Common Pleas, for the County of Sunbury. But this vast and valuable country was not destined to remain much longer a County of Nova Scotia, the whole of which it so greatly exceeded in extent.

A SEPARATE PROVINCE.

On the 16th August, 1784, a Commission issued under the provincial seal to Thomas Carleton, Esq., appointing him Captain General and Governor-in-Chief of the Province of New Brunswick, the boundaries of which were set off and defined as they stand at present. On the 22nd November, 1784, this Commission was received and promulgated at St. John, and the first entry on the record is as follows :—

"PARR TOWN, 22nd Nov., 1784. His Majesty's commission, above recited, constituting and appointing Thomas Carleton, Esq., Capt. Gen. and Governor-in-Chief of the Province, having been duly published, His Excellency repaired to the Council Chamber, where he took the oath by law required, and administered the same to George Duncan Ludlow, James Putnam, Abijah Willard, Gabriel Ludlow, Isaac Allen, William Hazen and Jonathan Odell, Esqs., they being of the number nominated in the King's instructions to be of His Majesty's Council for this Province ; and the members above named having taken their seats in Council, a proclamation of the Governor was read notifying the boundaries of the Province as established in the King's commission, and commanding all officers, civil and military, to continue in the execution of their respective offices."

Before this country was erected into a separate Province, a great number of extravagant and improvident grants had been made. Among others, Sir Andrew S. Hammond, at one period Governor of Nova Scotia, got 100,000 acres on the Hammond river, which took its name from him. Sir John Sinclair got 100,000 acres between the Kennebeccasis and Washademoac. Our Governor and Council forthwith set about escheating these large grants because the conditions of settlement were not complied with, and they acted with such spirit, determination and high sense of duty that nearly the whole of the lands as granted were revested in the crown. Thus a great barrier to the settlement of this province was

removed and a field opened to the energy, enterprise and industry of the real settler.

On the 14th of January, 1785, regulations were established and published for the orderly and speedy settlement of New Brunswick ; and on the 22nd of February following, an order passed for the speedy building and orderly settlement of a town at St. Ann's Point—which it appears Governor Carleton had visited in person and selected as the site for a town—and it was ordered to be called Frederick Town, after His Royal Highness, the Bishop of Osnaburg. On the 2nd March the ungranted lands on the Miramichi were ordered to be laid out for settlement. In April the following estimate for the civil service of the Province was received from Lord Sydney, one of the principal Secretaries of State :—

Governor	£1,000
Chief Justice	500
Attorney General	150
Secretary and Clerk of Council	1,250
Naval Officer	100
Surveyor General	150
Four Missionaries, £75 each	300
Agent	150
Contingencies	500
	£4,100

On 29th April, 1785, the Attorney General was ordered to prepare a charter for incorporating the Towns of Parr and Carleton into a city to be called St. John. On 26th August, Col. Allen, Col. Winslow, Lieut. Dugald Campbell, Lieut. Steele and Lieut. Munson Hoyt were appointed trustees for effecting the speedy settlement of Fredericton. In May, 1785, letters patent under the great seal were issued for ascertaining and confirming the boundaries of the several Counties within the Province, and for subdividing them into towns and parishes. In October following writs were issued to the Sheriffs of the several Counties for a general election, at which every inhabitant who had been three months a resident was entitled to vote. The election proceeded, and it appears there were great riots during its continuance in St. John,

On the 9th January 1786, the first General Assembly met at St. John ; in his speech at the opening of the session, Governor Carleton said :—A meeting of the several branches of the Legislature for the first time in this new Province, is an event of so great importance and must prove so conducive to its stability and prosperity, that I feel the highest satisfaction at seeing His Majesty's endeavors to procure the inhabitants every protection of a free Government in so fair a way of being fully successful. The preceding winter was necessarily spent in guarding the people against those numerous wants incident to their peculiar situation, and the summer has been employed as well in the prosecution of this essential business as in dividing the Province and establishing the several officers and courts of justice requisite for the security of the farmer, while engaged in raising a support for his family; and now that the season of the year renders travelling commodious, and allows you leisure to attend to the public business without interruption to your private affairs, I have called you together in compliance with the King's instructions that you may put the finishing hand to the arduous task of organizing the Province by re-enacting such of the Nova Scotia laws as are applicable to our situation, and passing such Bills as you shall judge best calculated to maintain our rapid advance toward a complete establishment in the country."

After directing the attention of the Legislature to various important objects, His Excellency concluded his speech as follows :—"It is with real pleasure I declare that our prospects are so favorable, that your exertions for those significant purposes can scarcely fail to render this asylum of loyalty the envy of the neighboring States, and that by exercising the arts of peace, they who have taken refuge here will not only be abundantly recompensed for their losses, but enabled to enjoy their connection with the parent state and retain their allegiance to the best of kings, which their conduct has proved they prize above all other considerations."

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STATISTICS OF THE COINAGE FOR CANADA AND NEWFOUNDLAND.

BY R. W. McLACHLAN.

SOME can still remember the last issue of the old pennies. These coins having the impress of St. George and the dragon—rather "Bank Tokens" as they were inscribed because not officially sanctioned by the Imperial Government—bright and new as they were paid out by the Bank of Upper Canada. That was in 1857. In1858 a new order was introduced; we were no longer to make up our accounts by the antiquated pounds, shillings and pence or the still more obselete *livres* and *sous* but by act of Parliament, were to count by dollars and cents. The old "token" and other copper currency, with British and foreign silver, could not be made to fit the new standard. A new coinage was therefore believed to be necessary, and one sanctioned by the home government was ordered from the Royal Mint. Thus in 1858 were struck, strictly speaking, the first true coins for Canada, and a regular coinage for the Dominion has been continued, with longer or shorter inter-

vals, until the present time as the needs of the people required.

It has been thought well to publish a list of the number of each denomination struck during each year, and, as this task has been assigned to me, I will make the attempt to enliven the dry columns of figures with such running comments as may seem to me interesting.

1858.

This first Canadian coinage consisted of twenty, ten, five and one cent pieces. There was also struck a pattern for a cent smaller than and differing in design from the regular issue. The coinage was commenced so late in the year that the bulk of the large order for cents had to be completed in 1859. The number of these cents ordered (ten millions) was far in excess of the peoples, wants for that year. When we consider that the population of the old Province of Canada did not exceed two millions, and that the ample supply of old coppers had not been withdrawn from circulation, we can easily understand that an additional five cents copper change for each soul or ten cents for each buying and selling member of the community, was more than could be readily taken up.

Then, too, when we know that the total number of cents ordered during the succeeding thirty-two years, including those for the Lower Provinces, did not exceed twenty-seven millions, that during this time the old coppers had been withdrawn from circulation and that the population of the Dominion had nearly trebled, we can understand why it took the government agent over ten years to push these cents, ordered in 1858, into circulation at a discount of twenty per cent. I have myself been sent on more than one occasion to the Bank of Upper Canada to purchase these cents at a cost of eighty cents per hundred. They were put up in cotton bags two hundred in each.

1859.

The record of the Mint shows no coinage for this year, but, as the cents of 1858 are comparatively rare and those of 1859 still common, I have assigned one million as the number coined in 1858 leaving nine millions for 1859. Many speci-

mens occur struck from altered dies in which traces of the eight can be seen underneath the nine. This indicates that the coinage was actively going on when the year closed, and that in the hurry to complete the order new dies of 1859 could not be prepared in time to keep the presses in operation.

1861

During this year the Governments of Nova Scotia and New Brunswick adopted the decimal system and, to accommodate the circulation to the new order, cents and half cents were coined for each. But we have no mention, in the report of the Mint, of a coinage of half cents for the latter province, nor was an order for any given by its government. We may therefore infer that, having received the two orders at the same time, the engravers at the Mint prepared half cent dies for both and that, before the mistake was noticed, a number of New Brunswick half cents were sent out along with those ordered for Nova Scotia.

As Nova Scotia adopted a standard of her own in which the pound sterling was reckoned at five dollars; differing from that adopted by the other Provinces which reckoned the pound at $4.86⅔. The shilling passed at twenty-five cents and the sixpence at twelve and a half. Thus no new silver coins were required but a half cent was necessary to make proper change when the sixpence was tendered. Pattern cents and half cents were struck differing in design from that adopted. But of these patterns I intend to say something in a future paper.

1862

Twenty, ten and five cent pieces were coined for New Brunswick during the year, for the difficulty in accommodating the coins of the Mother Country to the new standard made a coinage of silver necessary. Although the Mint report for this year gives the coinage for Nova Scotia as one million cents, that is two hundred thousand more than either the preceding or succeeding coinages, the Nova Scotia cent of 1862 is the rarest of the series, selling readily in good condition for twenty-five cents.

1864

The coinage for New Brunswick, for this year, consisted of twenty, ten, five and one cent pieces, and that of Nova Scotia one and half cent pieces. A series of patterns were struck for Newfoundland, but not for circulation; these were two dollar, twenty, ten, five and one cent pieces.

1865

The decimal system having been adopted by Newfoundland, in 1864, a new coinage was ordered for that Province, in 1865, consisting of two dollar pieces in gold, (the only gold struck for any of the North American Colonies) besides twenty, ten, five and one cent pieces. There is also a pattern for a two dollar gold piece differing from the regular issue.

1870

During the depreciation of the currency in the United States, caused by the war of the rebellion, the bulk of its silver coins, not being used in that country, were brought into Canada. This caused such a redundancy of the silver circulation that, for banking purposes, it was subjected to a discount of from four to six per cent. Sir Francis Hincks the Finance Minister made arrangements to relieve the country of this burden by exporting all the foreign silver. This necessitated a new silver coinage, which coinage consisted of fifty, twenty-five, ten and five cent pieces, It was the second largest in value of the Canadian coinages; amounting to seven hundred and fifty thousand dollars. A coinage was also struck for Newfoundland consisting of two dollar, fifty, twenty, ten and five cent pieces. There must have been some dissatisfaction with the two dollar pieces as another pattern appeared during the year, differing in design from the regular issue.

1871.

The Coinage for Canada for this year consisted of fifty, twenty-five, ten and five cent pieces. The Royal Mint began so be taxed to fill the home orders that the Colonial orders had to be sublet to Messrs Ralph Heaton & Son, Birmingham. Coins so struck bear the letter "H" for Heaton. Part of the order for fifty, twenty-five and ten cent pieces bear

the Birmingham mark. A mule occurs with the obverse of a Newfoundland and the reverse of a Canadian ten cent piece this is the more curious as no coins were struck for Newfoundland, at Birmingham, until 1872. During this year Prince Edward Island, the last of the Provinces to give up the old system, had a coinage of two millions of cents struck at the Royal Mint for its small population of 75,000.

1872.

This year represents the largest coinage, amounting to $777,500, ever struck for Canada. The withdrawal of the foreign coins from circulation, commenced in 1870, was now complete. The denominations are the same as for the previous year, all struck at Birmingham. A coinage consisting of two dollars, fifty, twenty, ten, five and one cent pieces was struck for Newfoundland, all except the two dollar piece, at Birmingham.

1873.

A coinage for Newfoundand was struck at the Royal Mint consisting of fifty, twenty, ten, five and one cent pieces.

1874.

The coins struck for Canada were twenty-five, ten and five cent pieces. They all bear "H" the mark of the Birmingham Mint. A fifty cent piece for Newfoundland was struck at the Royal Mint. The half dollar is a much more popular coin in Newfoundland than in Canada, for, while in the former no coinage but the first was issued without the largest silver coin, in the latter there have been only two issues of it since the first three great coinages.

1875.

A coinage of twenty-five, ten and five cent pieces was struck for Canada at Birmingham.

1876.

A coinage of cents was struck at Birmingham for Canada, the first since the great coinage of cents of 1858. Fifty, twenty, ten, five and one cent pieces were struck for Newfoundland also at Birmingham. The old coppers, that had

continued to circulate in Canada, were called in during the year, hence the necessity for the cents.

1880.

This year there was a coinage of twenty-five, ten and five cent pieces struck at Birmingham for Canada ; and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces struck at the Royal Mint.

1881.

A coinage of fifty, twenty-five, ten, five, and one cent pieces was struck at Birmingham for Canada ; and for Newfoundland two dollar, fifty, twenty and five cent pieces struck at the Royal Mint. The ten cent piece does not seem to be a popular coin in Newfoundland, as not half as many have been struck as of the fifty or twenty cent pieces ; while in Canada the ratio is reversed.

1882.

The coins for Canada were twenty-five, ten, five and one cent pieces and for Newfoundland two dollar, fifty, twenty, ten and five cent pieces all struck at Birmingham.

1883.

A coinage for Canada of twenty-five, ten, and five cent pieces was struck at Birmingham.

1884.

The coinage for Canada was ten, five and one cent pieces struck at the Royal Mint. As the enlargements at the Royal Mint, that had been going on for some time, had been completed during the previous year, the colonial orders could be again undertaken without having to sublet to Messrs. Ralph Heaton & Son.

1885.

Twenty-five, ten and five cent pieces were struck for Canada, and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces, all at the Royal Mint.

1886.

Twenty-five, ten, five and one cent pieces were struck for Canada, at the Royal Mint.

1887.

The same coins were struck at the Royal Mint, for Canada, as during the previous year. A deputy receiver,

has been appointed in the chief town of each of the provinces, who sends to the Receiver General at Ottawa an estimate of the number of each denomination he will require for the next year. These estimates are made up and sent at the beginning of the year to the Mint to be forwarded to the different Provinces as ordered.

1888.

The coinage for Canada consisted of fifty, twenty-five, ten, five and one cent pieces; and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces, struck at the Royal Mint.

1889.

Twenty-five, ten and five cent pieces were struck at the Royal Mint for Canada.

1890.

This year the coinage consisted of fifty, twenty-five, ten, five and one cent pieces struck at Birmingham. The fifties, of which the number struck was comparatively small were sent to one of the outlying Provinces; as none have yet appeared in this part of the Dominion. The return to striking of the coins at Birmingham, after a lapse of seven years, indicates that there is again a rush of business at the Royal Mint.

On scanning over these columns we find the total nominal value of coins, struck for Canada, to be a little over six millions of dollars or about a dollar for each inhabitant. But estimating one third of this as having been withdrawn from circulation, through loss or wear, we find the real amount in circulation reduced below seventy cents per inhabitant. The total number of coins struck, nearly ninety millions, or about fifteen for each individual: or, deducting fifty per cent. for losses as the minor coins disappear faster than the larger; an average circulation of seven coins each remains. We therefore, cannot but come to the conclusion that our coins are used for change only; that the people are not given to hoarding; and that a metallic circulation, so small when com-

pared with the commercial activity of the people, could only be used for the smallest transactions. The extension of the banking system, with bank bills and cheques, has done away with the necessity of bullion in large transactions. The greater number of small coins struck and the increasing demand for these point in the same direction. Things are somewhat different in the sparsely settled colony of Newfoundland, for which the total value struck since 1865, amounts to nearly six hundred thousand dollars, or about two dollars for each inhabitant; while the number of coins—three millions—would give ten for each. As, too, the gold coinage and the larger silver pieces are the more popular we may infer that larger coin payments are often made on account of the want of extended banking facilities in the outlying districts. Another analysis goes further to prove this; averaging the value of the total number of pieces struck; we find it to be seven cents for Canada while it is seventeen for Newfoundland.

In comparing our modern coinages with those of the past, when payments could be made in coin only, we may learn what changes have been brought about by rapid transit, machinery and banks. In early English history each town had its mint, where, with the rudest appliances, the circulating medium necessary for the wants of the immediate neighborhood was struck; and the supply was often sorely inadequate. At present one mint in London supplies the whole United Kingdom; taking the place of the sixty or more provincial mints of old besides having to attend to the wants of colonies as populous many thousand miles away. Large as these coinages for Canada, during the past few years, seem to be, when compared with the scanty supply of our colonial days, when the full tide of immigration sets in upon us, we expect, it so to expand, that in the course of time, a mint far exceeding that of London, in capacity must needs be established in our midst.

INVENTAIRE ET ETAT DES LIEUX DU FORT ST. LOUIS.

L'AN mil six cent soixante le dernier jour de septembre du matin estant dans le.....(1) de Quebec, Nous Simon de Denis, procureur fiscal et receueur général de nos.....(2) de la compagnie de la Nouuelle France estant resquis de Monseigneur le vicomte d'Argenson Gouverneur et Lieutenant général pour S. M.TE en ce pays procèdent à la uisite de l'estat du fort et ce en la presence du Sr de Grandchamp commis à cet effet par mon dit seigneur le gouverneur nous nous serions adressés à la personne du sieur Gillet commis pour le soing des dites artilleries, armes et munitions lequel nous aurions requis de nous conduire et montrer le dit fort ses appartements et magasins d'armes pour le tout estant vu et visité estre inserré dans le présent procès verbal pour servir et valloir ainsy que de raison.

Et à ce faire auroit esté présent Louis Théandre Chartier, écuyer, sieur de Lotbinière, Lieutenant général civil et criminel en la jurisdiction de Quebec sénéchaussé de Nouvelle France.

Et procédans aux fins que dessus tous ensemble nous serions transportés ainsi qu'il en suit.

Premièrement dans le grand corps de logis. Dans la cuisine où s'est trouveé une table a , une pelle à feu avec pincette et chenets de fer et sont deux croisés auec chassis dormant et contrevents et une fenestre et une porte à loquet, proche la cuisine est une galerie, dans laquelle il y a une armoire fermant à clef, une porte à locquet, une croisée et contrevents, et une armoire audessus d'une porte.

Dans la chambre suivante fermant à clef sont deux croisés avec chassis, uolets et contrevents. Dans la salle sont trois

(1) Note de M. Pierre Margry: "Le papier était mangé." Il faut lire: "chateau St. Louis."

(2) Faut-il ajouter "Seigneurs"?—de L. M.

croisés garnies de uolets, contrevents et chassis, dans laquelle s'est trouveé une table, une paire de chenets quatres portes fermantes à loquets et uerrous, et un cabinet fermant à clef avec une croisée garnie de uolets et contrevents et un fusils dans la salle sur un ratelier.

Suit une autre galerie avec croisée, chassis contrevents et uolets.

Dans la salle joigant la salle fermée d'une porte à clef est une croisée garnie de chassis, uolets et contrevents dans laquelle s'est trouvée une table ployante, à coté est ung cabinet fermé d'une porte à clef et la croisée garnie de chassis uolets contrevents. La galerie et un armoire fermant à clef. Dans la dernière chambre la porte fermant à clef est une croisée avec uolet chassis et contrevent où s'est trouvée une table avec loyette, une armoire au coin de la cheminé fermant à clef et à costé est un cabinet fermé d'une porte à serrure et croisée derrière garnie de contrevents.

Toutes les dites chambres, salle et cabinet et galleries sont lambrissées par hault et par bas.

Une gallerie balustrée regardant sur l'eau aux bouts de laquelle sont deux guerittes dont l'une s'est trouvée fermée d'une porte à clef.

Dans la cave les poutres et planches en bon estat s'est trouuée trois cuviers qui ne valent plus rien. Une porte fermant à clef et une eschelle pour y descendre par la cuisine.

Dans le grenier à costé est un colombier et s'est trouvé sept ou huict piques.

Dans un aultre corps de logis : Est une chambre basse à cheminée dans laquelle est à présent le foure, le petrin et une table, le couchoir de fer, tel que la porte fermante à clef, les croisés avec des barres de fer et contrevents.

Dans une aultre chambre joignant est deux cabinets, d'ans l'un est une cabane de façon sur laquelle est une vielle horloge de fer démonté et hors de service, une croisée avec chassis

et contrevents, deux sieges, et lambrissés toutes deux fermant à clef.

Au-dessus des dites chambres sont deux aultre chambres, en galletas à cheminée, dans chacune desquelles sont quatre cabanes plus deux cabinets dont fermé à clef.

Dans le corps de garde est un lict de camp, deux cabanes, le Ratellier orné de douze fusils servant à la et pour tout meuble s'est trouvé une vieille chaudière, trois plats de cuivre, une poille à frire, une marmitte et une pelle à feu, le tout tel quel.

Pour le fort.

La grande porte a eté restablie cette année et ce que suit, la barrière est en ruine et hors de service, l'enceinte du fort de murs non achevés en etat tel quel, les parapets totalement ruinés sur la grande porte la plate-forme estant sur la ditte grande ou est assis une gueritte le tout ruiné, le grand bastion du costé de l'ouest menassent une entière ruine a été entierrément démoli et a esté faict à neuf un mur qui a retrenché le dit bastion et au lieu d'icelluy a eté fait une tourre quarrée pour deffense et pour servir de prison, le rempart passant sur la grande porte allant du dit bastion à la gueritte qui est du cote du Nord est entierrémnt ruiné par dedans toutes les échelles desgrés servant à monter sur iceux remparts et dans le magasin des armes pouries et hors de service, sur le coing de la muraille qui regarde le nord est a esté fait une guéritte de bois et une eschelle pour y monter.

Pour artilleries cinq pièces de canons de fer, une dite crevée et une pièces avec leurs fus.

Dans le magasin des armes estant sur le corps de garde s'est trouvé ce que suit quatre vingts quatre mousquets dont cinq à fu le reste en serpen .....la pluspart uicies..... neuf hors de service.

Vingt-cinq canons de mousquets dont sept ou huit crevés. Cinq pistolets de service et cinq uieux pistolets hors de service avec fourreaux. Trente sept carabines tel quel. En

un coing est un monceau de toutes.....(3)de fusils pistolets et moucquets.

Deux cents pierres à fusil, environ neuf livres de mesche Un recoin où sont quantité de cuirasses et bourguignottes. Un seau de bois plein de clous et ferrailles une scie de trauers.

Et audessus du dit magasin, sont vingt ou trente fusils de mousquets, un demi baril ou environ de salpètre, la porte du du dit magasin fermant à clef, au pied de la muraille du dit magasin est un baril où il y a des boulets de canon.

Dans le magasin aux poudres fermant à double tour, porte et clef, s'est trouvé en icelluy demi baril de poudre mouilleé, ou enuiron quatre vingt dix huict liures de poudre fine en paquets, plus environ vingt cinq liures de poudre fine dans un baril, plus enuiron trente liure de poudre fine dans un aultre baril. Plus enuiron soixante liures de poudre fine et enuiron quatre cent liures de balles à mousquet. Un soulmon de plomb d'enuiron cent liures.

Faict et clos les jours et an que dessus.

Signé. Louis Théandre Chartier, Denis, Grandchamp et Gillet.

Le contenu cy dessus est conforme à l'original qui est demeuré ez mains de notre secretaire que nous auons ....(4) signer avec nous.

Par Monseigneur,

GILLET.

Ce document, que je crois inédit, a été copié dans un des dix ou douze cahiers de documents inédits que possède la biblothèque de la législature de Québec. Ces cahiers, eux mêmes, ont été copiés au Bureau des Archives à Ottawa. L'original, si je ne me trompe, est aux archives de la marine à Paris.

P. G. ROY.

(3) Faut-il suppléer "sortes"?—de L. M.

(4) Faut-il ajouter "faict"?—de L. M.

DOES THE BEAVER BELONG TO THE ARMS OF CANADA.

" See Can. Ant. page 131".

WRITING of the celebration of St. Jean Baptiste Day at Quebec in 1880, our esteemed friend Mr Benjamin Sulte furnished the following records which will be read with interest in connection with our previous notes under the above heading. After quoting from the various records to which he had access, and showing that there had been more or less observation of the day in Canada for upwards of two centuries, Mr. Sulte says: "The origin of the festival of St. Joseph and that of St. Jean Baptiste have by the foregoing account, been clearly indicated. The former of those festivals has retained its religious character. The other preserves its popular features, without, however, being separated from religion. It united the two qualities necessary to make it a national holiday when Mr. Ludger Duvernay gave it a constitution.

M. de Gaspe has devoted the greater portion of a chapter in his "Ancient Canadians" to an account of the celebration of the St. Jean Baptiste in the parishes of the lower part of the river in the last century. I refer the reader to this curious book and also to the third chapter of his "Memoirs," in which he returns to the same subject. Dr. Hubert La Rue tells us how this festival was celebrated in the Isle of Orleans at the commencement of this century. I can recount nothing of such pomp and circumstance concerning the parishes situated above Quebec, but at St. Jean d'Escihallons and at Three Rivers, those customs still existed in my childhood. The fires kindled on the surrounding heights gave from hillside to hillside the signal of public rejoicings. The first bath in the river was taken on St. John's Eve, amid the noise of songs and general gaiety. At Nicolet College, fifty or sixty years ago, there used to be a grand holiday, with picnics and water excursions.

As it is to-day, the St. Jean Baptiste Association has for emblems a beaver surrounded with a garland of maple leaves. Its motto is "Our institutions, our language and our laws." Let us see how far back these three ideas carry us.

The Abbé H. A. B. Verreau informs us that in 1673 was made the first ascertained mention of the beaver as the symbol of Canada and of the Canadian element—which as is well-known, was always quite distinct from the "French" element. At the date in question, Governor Frontenac advised the Minister of the King to have a beaver inserted in the arms of the city of Quebec. A beaver figures on a medal struck in 1690 to commemorate the defence of Quebec. In 1736, again observes M. Verreau, New France and the other French colonies of America bore on their arms three golden *fleurs de lys*, but no beaver.

The "History of New France," by Father de Charlevoix, printed in 1744, has for vignette on its title page the representation of a bee-hive and two beavers set under branches of trees. According to the *Antiquarian* (vol. 3, p. 190), a financial institution called the "Canada Bank" existed in 1792, and on one of its bills which has been preserved is perceived a beaver gnawing the trunk of a tree. Decidedly the beaver seems for a long time to have adorned our escutcheon. The "flag question" occupied the attention of our fathers in 1807. On one side the wish was expressed to have a Canadian flag and on the other it was claimed that the British flag ought to be sufficient for us, just as that of the Mother country had sufficed under the French *regime*. A poetical militia man exclaims: "To our brave militia—although it is deficient in flags—full justice will be rendered by admiring its exploits. Yankees, Ostrogoths, Vandals, they will baffle all your tricks. You will feed cannibals, if death has attractions!" The piece closes with those two prophetic lines;

" Oui fiers anglais, n'en doutez ;
Pour vaincre vous aurez nos bras."

It was a prophecy of Chateauguay six years before the event. Not bad for a poet in his teens!

Towards 1815, Commander Viger had a beaver drawn in a fancy coat-of-arms. Before 1830, he had it inserted in the arms of the city of Montreal. I do not know, continues M. Verreau, (to whom we are still indebted), whether Quebec ever had arms of its own under the French Government. At any rate, the beaver which Frontenac desired to give, belongs to-day to Montreal.

In the *Canadien* of the 29th of November, 1806, there is an indication of the choice, already made by the people of Canada, of the maple as their national tree. It occurs in relation to the Francophobe attacks of the *Mercury* :

" L'erable dit un jour a la ronce rampante :
Aux passants pourquoi t'accrocher ?
Quel profit, pauvre sot, en comptes-tu tirer ?
Aucun, lui repartit la plante :
Je ne veux que les dechirer!"

Rarely met with elsewhere, the maple must have been an agreeable surprise to the new-comer from the first discovery of Canada. We can easily suppose that the French colonists paid particular attention to it and were accustomed to regard it as the Canadian tree *par excellence*. At the first banquet of the St. Jean Baptiste Society, which took place at Montreal on the 24th of June, 1834, conspicuous among the decorations in the hall was a cluster of maple branches laden with leaves. When in 1836 it was officially proposed to the same society to adopt the maple leaf as the national emblem, M. D. B. Viger urged its claims in the following eloquent terms:—

" This tree which grows in our forests, which clings to our rocks, at first weak and tempest-beaten, leads a languishing existence, with difficulty drawing from the soil which pro-

duced it sufficient nourishment to keep it alive, but soon it takes a vigorous start, and growing tall and robust, it braves the storm and triumphs over the whirlwind. The maple is the king of our forests. It is the emblem of the Canadian people!"

In the same year, M. Etienne Parent wrote thus :—"The maple leaf, as our readers are aware, has been adopted as emblem of Lower Canada."

In 1829, M. Etienne Parent, in re-establishing the *Canadien*, gave it for motto the following words :—"Our institutions, our language and our laws," thus comprising the policy which marked its course. That is, he often said, my polar star, or if you prefer another comparison, my Procrustean bed. All that did not correspond with that standard, I rejected, I opposed. The needs of the time, in inspiring the watchword, had just put the final touch to the banner of the St. Jean Baptiste Society.

In 1880 the entire Confederation was proud to claim the beaver and the maple leaf. I have known English people who thought they had invented those emblems. Then why did they not also accept "Our institutions, our language and our laws?" Without that no one is a Canadian, and still all the English wish to be Canadians.

An interesting study might be made of our public festivals in general. Demonstrations and appeals to gaiety are always welcome amongst us. Formerly we had our parochial fetes which only differed from the St. Jean Baptiste in the numerous visits which neighbouring communities paid each other on those occasions. It was a grand round of "Surprise parties," a regular saturnalia in many cases. Things went so far at last that Monseigneur de Pontbriand undertook a reform. He also attacked the trades-union festivals such as the St. Eloi of the blacksmiths and the St. Theobald of the church burners. That was in 1755.

Later on, in 1804 when Monseigneur Denant suppressed the Beauport festivals. a great outcry, as may be recalled, was the result. A regular insurrection took place in one portion of the parish and justice had to interfere. Still, as occasion presented itself, our bishop persevered until they abolished those merry-makings. It was Monseigneur Signai who completed the work, about 1834, just when Mr. Duvernay was organizing the St. Jean Baptiste.

I am not aware whether, during the French *regime*, any attempt was made to impose the St. Louis upon us. I have never seen any trace of it. The St. Louis must have been observed by the French noblesse who came to Canada, and even by the Canadian noblesse, who were attached to the French court by their patents of nobility ; but our people, the Bretons and Normans especially, have never placed the 15th of August on a level with their own day *par excellence*, the St. Jean. Toward 1825 some citizens of Quebec who felt the need of endowing us with a national festival, wished to bring the St. Louis into fashion; but this innovation disappeared after an existence of ten years or so, that is, about 1834, when Mr. Duvernay founded the St. Jean Baptiste. The members of the St, Louis Society at first recruited from the commercial class professed a political and national faith hostile to England, or at least, to its mode of governing us. The workmen and contractors of the St. Roch suburbs also joined it in great numbers.

As has been seen the constituent elements of a national holiday existed among us since the beginning of the present century. Up to that time, our race had been almost alone in the possession of Canada, but this state of things was about to change. The English belonged to the St. George's Society ; the Scotch to that of St. Andrew ; the Irish to that of St. Patrick. This last had been celebrated in 1776 at Three Rivers by the troops of the Philadelphia Congress. Something analogous became necessary among the Canadians

Our politicians for their part, sought a means of action of this kind. An example of it has been seen in the attempts to establish the St. Louis. For lovers of their country, a common flag, a rallying cry, were found necessary. All was ready for that. They waited the man who should know how to fire the signal. To paint this decisive moment, I will say, in imitation of Boileau's "Enfin, Malherbe vint :"

Enfin, Duvernay vint ! Son instinct admirable
Reunit la Saint-Jean sous la feuille d'erable,
L'industrieux castor tressaillit dans le bois.
De clocher en clocher chanta le coq gaulois ;
Nos institutions, notre langue et nos lois !

For, it appears to me, the matter is quite clear. Like the citizens of Quebec, Mr. Duvernay sought to procure for us a national *fete*. He had a more just view in choosing the St. Jean Baptiste, which already had a footing among our customs, than the St. Louis or any other patronage. It is the same with the emblems and the motto which custom had sanctioned.

An anecdote has been told as apparently supplying Mr. Duvernay with the idea of adopting St. Jean Baptiste as the patron saint of the country. I do not put any credit in it, since it has marks which lead to quite a different conclusion. It is as follows : "During the war of 1812, several militia-men bearing the name of St. Jean Baptiste answered to a call. The English officer showed a good deal of astonishment 'By Jove!' he exclaimed 'they are all Jean Baptistes.' Afterwards the name 'St. Jean Baptistes' was fastened by the soldiers on the French Canadians. This name also came to represent citizenship in the Province, as in the *Spectator*, published at Montreal in 1813, a patriot published several letters which he signed "Jean Baptiste."

The way was prepared. The St. Jean Baptiste had an existence of two centuries on the banks of the St. Lawrence. Instead of creating, innovating, improving, it was only necessary to put in practice ideas that had been handed down and

to give them "a local habitation and a name.

"Happy," says Sainte Beuve, "are those who belong to a country, a province, who are distinguished by its peculiarities, who preserve its accent, who share its characteristics."

The words "Fete de Saint Jean Baptiste" awoke inthe breast of the Canadians potent memories. It was one of the days of delight which our ancestors loved to celebrate. In choosing it Mr. Duvernay acted with intuition, with tact, which assured a permanent existence to the institution which he founded.

Two years later (in 1836) the *Canadian* adopted as its emblems the beaver and the maple leaf, which, from that moment, spread with a vigorous life, through all our parishes. We require only a national song, but it is a veritable white black-bird to find! Happily, however, we have a sufficiency of songs struck in our effigy to enable us to do without a hymn fashioned according to strict rules. For my part, I prefer the *Claire Fontaine* or *Vive la Canadienne* to all the Marseilles hymns in the world. They are not so rough and have quite as many of the graces of poetry."

EPIGRAM.

Bank-notes, it is said, once guineas defied,
To swim to a point, in trade's foaming tide;
But ere they chould reach the opposise brink,
Bank-notes cried to gold, "*Help us-cash-us-we sink!*".

That paper should sink, and that guineas should swim,
May appear to some folks a ridiculous whim:
But before they condemn, let them hear this suggestion;
In pun-making, gravity's out of the question.

Anonymous, A. D. 1812.

RELICS OF A DEAD RACE.

[Victoria, B. C., Colonist.]

THE Victoria antiquarians are at present brimful of enthusiasm over the subject of graves, —the ancient sepulchres long known to exist on Macaulay Point having recently been made the subject of special investigation. Mr. James Deans has, for some time, been studying the peculiarities of this past race, as told in their method of disposing of their dead. Mr. O. C. Hastings is also very much interested in the subject, and has been fortunate enough to secure one perfect skeleton, preserved by the peculiarly dry ground in which it was found. Two other intelligent investigators are Mr. Cowlie and Mr. Smith.

The graves are very numerous about Macaulay Point, but they are also to be found at Cadboro Bay, while there are perhaps half a dozen on Beacon hill itself. On digging into the little mounds a big flat stone will invariably be found covering the roughly constructed little box-grave of stones. The body in each case is found in the same position, doubled up, chin and knees together, and laid on the right side with the head to the south. The method of doubling up the body for burial is adopted by all Indians of the coast to-day, but they are never known to place their dead under the ground ; they even prefer to place them in a tree top.

The skeleton now in the possession of Mr. Hastings is that of a very small human being, having some of the peculiarities of the Siwash or the Chinese. It is also argued by those who claim that the Mongolian tribes of Northern China and the Indian races of the Coast are the same family, that in the existence of these graves is found another proof of their theory. To this day the Llamas of Manchuria and Mongolia continue the custom of burying their dead in a

kneeling posture, often cross-legged, after the Buddhistic style. The moment life has fled the body is made to take this position, and in this posture is committed to the earth.

It is thought that the stone graves in and about this city bear the heavy slab covering they do, to protect the bodies placed therein from the wild beasts. The graves themselves are in good preservation, and in a few have been found arrow-heads, but no other implements or utensils The race thus buried were evidently a race of dwarfs ; but the skull is of better shape than that of the present generation of Coast Indians. Signs of rude intrenchments or fortifications, supposed to have been thrown up by the same race, have also been discovered near this city, and a paper upon them and the supposed builders will very shortly be published.

AN HISTORICAL PICTURE.

IN the entrance to the cloister chapel of the Hotel Dieu, there is to be seen a large painting in an antique gold frame which was once the altar piece of the Hotel Dieu Church on St. Paul street. The picture represents the Holy Family. The hand that painted it has long since lost its cunning. It was brought over from France in some forgotten year of the old colonial days, and, though not a master piece, it has a legend which I shall endeavour to relate.

Everybody has heard of Ethan Allen, the leader of those Green Mountain Boys who were so famous in the Revolution, and that Ethan Allen came to Montreal in 1775 and fell as prisoner into the hands of the English. It is not however, of the warrior, but of his daughter that I would speak.

Fanny Allen, or Margaret Allen, came to Montreal in 18 to learn French. Placed as a pupil at the Congrega-

tion Convent she was at first received with distrust, as the contact of a heretic was supposed to be dangerous for her companions, but she soon became a favourite and her pleasant ways and firmness of character gained the esteem and conquered the respect of all.

Her father fell a prisoner to Montreal's soldiers, but she was a captive to the faith of the good nuns, and the somewhat agnostic school girl soon became a fervent Catholic. She returned to her home, and ere long decided to enter a religious community. In those days convents were few and far between, even in Canada, and none perhaps existed in the United States, so she retraced her steps to Montreal. Visiting the various institutions in search of one suited to her tastes and calling she entered the Hotel Dieu Church in company with her mother.

To that lady's astonishment, on seeing the altar piece, she cried out, as she pointed to St. Joseph, who figures in the picture in a brown mantle and carrying a staff, "there he is, my preserver," and went on to explain how in her girl-hood she was once pursued by a terrible monster who attacked her as she was walking by a river, and was saved by the timely intervention of an old man whose form and features she recognized in the St. Joseph of this picture. This says an old chronicle, "may have been real, or perhaps was a vision," but at all events it determined Miss Allen to remain at the Hotel Dieu.

After a few months of study she was admitted as a novice, and lived in the convent eleven years. During her stay there she was the friend and protector of all the English-speaking patients, and many were they from England, Scotland and Ireland who blessed the Sister who could address them in their mother tongue, and who could better understand their feelings than the kindly well intentioned women whose language was not their own.

Sister Allen's life was short ; a sudden illness carried her off, but as she felt herself stricken she begged that an American physician then residing in Montreal should attend her, which was granted. The *Annales* of the Hotel Dieu tell that her countryman was present at her death, and though a Protestant knelt and joined in the prayers for the dying. It is also recorded that sometime after he wrote a most touching letter to the Superioress expressing the hope to meet Sister Allen in a better world, and soon after left the city, He is supposed to have entered some monastery in Europe but was never afterwards heard of.—Such is the story attached to this picture.

L. D. MIGNAULT

REVIEWS.

Breton's Illustrated Canadian Coin Collector.—This is a pamphlet of fifty pages giving illustrations, without text, of over three hundred Canadian coins. That, in this cheap form it has filled a long felt want among Canadian collectors, is evident by the number already sold (1500). It is almost too handy, as collectors should study their coins, arranging them according to their own tastes rather than accept a ready made form. The best feature in the book is the arrangement of the *un sou* series, the drawing of which is clear enough to enable collectors to note the different varieties. By the grouping according to the number of leaves in the wreath, the gaps in a collection can easily be noted and thus more readily filled when opportunity presents. One of the varieties given is unpublished. One or two slight mistakes might be noted. In Nos. 11 and 16 the bust of Louis XV is incorrectly drawn being altogether unlike anything seen on the jetons. No. 16

there should be a half dollar of 1876. No. 128 is not a coin. No. 220 the reverse should be " 5 c." not " 5 cents" No. 253 there should be a half dollar of 1890. The French silver piece No. 4 and the colonial silver Nos. 242 to 245 can hardly be classed as Canadian. Still there are fewer errors than in any of its predecessors, and the work will no doubt stimulate the collecting of Canadian coins more than any yet published.

Supplement to the Canadian Coin Cabinet by Joseph Le Roux M. D. This supplement illustrates and describes about fifty unpublished Canadian coins and medals, besides which a number of pieces imperfectly or incorrectly drawn in the original work are given over again. The same form of paging and numbering as mars the supplementary parts of the book as first published—such as page 127 to 127 k No. 463 a to 463 y—prevails in the supplement. This together with the style of arrangements adopted will make it very inconvenient as a work of reference.

Medals, Jetons & Tokens illustrative of the Science of Medicine. H. R. Storer M.D. of Newport R. I. is publishing a series of articles on the above subject in *The American Journal of Numismatics.* He describes some eighty as relating to Canada a number of which are unpublished. The Doctor gives copious notes and references, he is in fact almost too scrupulous in referring to previous descriptions. He almost goes out of his way to draw in everything having reference to the healing art. Thus the series of the St. Anne de Beaupré pilgrimage medals are counted as pertaining to the science. The articles are a worthy addition to Canadian Numismatic literature.

CANADIAN COMMUNION TOKENS.

By R. W. McLachlan.

PROVINCE OF NEW BRUNSWICK.

175. ADDINGTON, (Campbellton.)

ADDINGTON between two beaded ovals. In the centre is the date **1832** with ornaments below and in the corners.

Reverse. Plain, oblong cut corners, 21 x 24 *m.*

Organized in connection with the Church of Scotland, in 1832, by the Rev. James Stephen, who continued to exercise pastoral overcharge of the church until 1846. He founded most of the Presbyterian Churches in the northern part of New Brunswick.

176. BARNSVILLE.

T indented for T(oken)

Reverse. Plain, oblong, 20 x 27 *m.*

This is a Cameronian Church still retaining its connection with the Reformed Presbytery of the United States.

177. BARNSVILLE.

R P C indented for. R(eformed) P(resbyterian) C(ongregation)

Reverse. Plain, oblong, 20 x 27 *m.*

This is a later token adopted when the supply of the earlier one proved insufficient to supply the wants of the Congregation.

178. BATHURST.

SAINT LUKE'S | CHURCH, | BATHURST | 1846. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines, with ornamental corners, oblong cut corners, 19 x 27 *m.*

The Rev. George Macdonald who came out from England in 1840 was the first regularly appointed Minister of this Congregation, although it had been organized for some time. A Church of Scotland.

179. BLACK RIVER BRIDGE.

J indented.

Reverse. Plain, oblong cut corners, 13 x 20 *m.*

Organized in connection with the Church of Scotland, in 1835, with the Rev. Simon Fraser, from Scotland, as pastor ; who preached both in English

and Gaelic. The church is known as St. Stephen's. I have not been able to learn what name or word the letter " J " stands for.

180. CHATHAM.

ST ANDREW'S | CHURCH | CHATHAM 1840

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I COR. XI. 24. oblong cut corners, 19 X 30 *m.*

In 1832 on the death of their first pastor the larger part of the Congregation of St. Andrew's Church, Miramichi (No. 187) desiring a minister in connection with the Church of Scotland, put in a seizure on the church building. The dispute was settled by the payment of $800 to those who retained their connection with the Secession Church, with this money St. John's Church was erected.

181. DALHOUSIE.

ST JOHN'S CHURCH | DALHOUSIE, | N. B. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

Organized in connection with the Church of Scotland, in 1835, sharing with Campbellton the pastoral oversight of the Rev. James Stephen.

182. DALHOUSIE.

ST JOHN'S CHURCH | DALHOUSIE, | N.B. within beaded lines with ornamental corners.

Reverse. Plain, oblong cut corners, 19 x 27 *m.*

The original supply of tokens sent out from Scotland wa destroyed by a fire at the manse. New tokens were struck at Dalhousie from the obverse die only; the reverse, a stock die, having been retained in Scotland.

183. FREDERICTON.

SAINT PAUL'S | CHURCH, | FREDERICTON.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I COR. XI 24 oblong cut corners, 20 x 27 *m.*

The church was erected in 1830, but no regularly ordained minister was appointed until 1832 when the Rev. Dr. Birkmyre was sent out from Glasgow. A Church of Scotland.

184. FREDERICTON.

SAINT PAUL'S | CHURCH | FREDERICTON

Reverse. Plain, oblong cut corners, 21 x 26 *m*,

This is said to be a later token struck when the supply of the earlier token proved insufficient but it is rarer and apparently of ruder design.

185. HARVEY SETTLEMENT, (now Harvey.)
H. S. indented for H(arvey) S(ettlement.)
Reverse. Plain, round, 22 *m.*
This place was settled from the north of England in 1838.

186. ST ADREWS CHURCH Across the centre is the name HAMPTON.
Reverse. Two circles, one within the other, round, 28 *m.*
The " n " in St. Andrew's is wanting on the token.

187. MIRAMICHI, (Chatham.)
ST ANDREW'S CHURCH. Across the centre is the name MIRAMICHI.
Reverse. REVD JAMES THOMSON. Across the centre is the date **1816** oval, 22 x 26 *m.*
Organized as a Secession Church, in 1815, with the Rev. James Thomson as minister; but, on the death of Mr. Thomson, the larger part of the congregation desiring connection with the Church of Scotland gained possession of the church leaving those clinging by the Secession to move out and form a new church known as St. John's, Chatham. See No. 180.

188. MONCTON.
PRESBYTERIAN | CHURCH | OF THE LOWER | PROVINCES OF | B.N.A. | for B(ritish) N(orth) A(merica.)
Reverse. THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24 within a beaded oval, BUT LET A MAN | EXAMINE | HIMSELF oval, 21 x 31.
These tokens were struck in Belfast, Ireland, for the pastor, the Rev. J. D. Murray, through a friend of his residing in that city. The name of the church given on this token is that adopted after the union of the United Presbyterian and Free Churches of Nova Scotia, New Brunswick and Prince Edward Island.

189. NEWCASTLE.
ST JAMES | CHURCH. Within beaded lines with ornamental corners.
Reverse I. COR. XI. 23 across the field. There are four lines, one of which is beaded, around the border, oblong, cut corners, 20 x 27 *m.*
The first church at Newcastle was erected in 1825 but was burnt in the great fire that devastated the town during the same year. A new church was built, in 1829, with the Rev. James Souter, sent out by the Colonial Society of the Church of Scotland. Mr. Souter was an active member of the synod of Miramichi for many years.

190. PRINCE WILLIAM.

THIS DO IN | REMEMBRANCE | OF ME | BUT LET A MAN | EXAMINE | HIMSELF

Reverse. Plain, oblong, cut corners, 21 x 26 *m.*

This is a small village on the St. John River.

191. RICHIBUCTO (Kingston).

JOHN MACLEAN, | CONGREGATION | OF | RICHIBUCTO. within a beaded oval, corners radiated

Reverse. Plain, oblong, 19 x 24 *m.*

The first sermon in this place was delivered in 1817, but no congregation was organized until 1825, when the Rev. John Maclean was chosen pastor. The tokens were struck the same year.

192. ST. ANDREWS.

ST. ANDREWS, JUNE 1825, with a St. Andrew's cross in the centre.

Reverse. NEW BRUNSWICK N A for N(orth) A(merica) with a St. Andrew's cross in the centre, square, 23 *m.*

Organized as a Church of Scotland. The first communion was celebrated June 26th 1825 with the Rev. Alexander McLean D.D. from Rothsay, Scotland, as first minister. The building after the frame-work had been put up by the adherents was completed at an expense of $20,000 by Christopher Scott. It was gorgeously finished in birds-eye maple with an elaborate high pulpit in mahogany.

193. ***St. James | 1834,*** indented.

Reverse. Plain, square, 17 *m.*

Organized as a church of Scotland, in 1833, with the Rev. Peter McIntyre as minister. In 1843 under the Rev. Andrew Stephens it joined the Free church movement.

194. ST. JOHN.

ST ANDREWS CHURCH ST JOHN N. B. Within a beaded oval "BUT | LET A MAN | EXAMINE | HIMSELF."

Reverse. "DO THIS IN | REMEMBRANCE | OF ME." ornaments above and below, oval, 20 x 29 *m.*

This congregation was organized in 1816, with the Rev. George Burns D.D. as first minister.

195. ST. JOHN.

SAINT STEPHENS CHURCH. In the centre REV. | W. T. WISHART

Reverse. SAINT JOHN NEW BRUNSWICK. In the centre **1842**, round, 25 *m.*

Organized in connection with the Church of Scotland : but on account of the disagreements with the pastor the church was dissolved and the pastor deposed from the ministry. The church some years afterwards was resuscitated and is now a flourishing organization.

196. ST. JOHN.

CALVIN CHURCH | S^{T} JOHN | N.B.

Reverse. THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24. Within a beaded oval, BUT LET A MAN | EXAMINE | HIMSELF, oval, 21 x 31 *m.*

Formed by a division in the Free Church. The Rev. William Aloes was the first minister.

197. ST. JOHN.

FREE | PRESBYTERIAN | CHURCH | S^{T} JOHN | NEW BRUNSWICK, within a beaded oval, ornaments in the corners.

Reverse. THIS DO | IN | REMEMBRANCE | OF ME | I. COR. XI. 24. within an oblong with ornamental corners, oblong cut corners, 20 x 26*m.*

A Free Church organized shortly after the disruption in 1843.

198. ST. JOHN.

T indented for T(oken).

Reverse. Plain, square, 27 *m.*

Organized in connection with the Reformed Presbyterian Church of the United States which connection it still retains.

199. SPRINGFIELD.

ST. J for St. J(ames Kirk) with fancy border indented

Reverse. Plain, oblong, 18 x 25 *m.*

Organized as a Church of Scotland.

200. TABUSINTAC.

P. indented for P(resbyterian)

Reverse. Plain, oblong cut corners, 14 x 20 *m.*

Organized in 1836, as a Church of Scotland, receiving the ministrations of the Rev. Simon Fraser who had preaching stations in a number of places in the district.

PROVINCE OF PRINCE EDWARD ISLAND.

201. BEDEQUE.

BEDEQUE CONGREGAN between two circles. In the centre **1831.**

Reverse. Plain, square, 22 *m.*

A Secession Church organized by the Rev. John Keir of Princetown. For a time it formed part of the charge of the Rev. Wm. McGregor of Richmond Bay. In 1826 it was erected into a separate congregation with the Rev. R. S. Patterson as minister.

202. CASCUMPEQUE | (Alberton).

C. PRESBN | CONGN for C(ascumpeque) Presb(yteria)n Cong(regatio)n an ornament in the centre.

Reverse. Plain, nearly square, cut corners, 20 x 21 *m.*

A Secession church under the pastoral care of the Rev Wm. McGregor of Richmond Bay until 1843 when the Rev. John C. Sinclair was appointed its first minister.

203. CHARLOTTETOWN.

ST. JAMES CHURCH | CHARLOTTE TOWN

Reverse. THIS DO | IN REMEMBRANCE | OF ME, oval, 22 x 36 *m.*

St. James church was organized in 1824, as a Church of Scotland. The Rev. James McIntosh, settled in 1832, was the first minister.

204. CHARLOTTETOWN.

"THIS DO | IN REMEMBRANCE | OF ME."

Reverse. Plain, oblong, cut corners 19 x 27 *m.*

Known as Zion Church. Organized in 1843, by the Free church with the Rev. George Sutherland as minister.

205. GEORGETOWN.

T for T(oken)

Reverse. Plain, oblong rounded corners, 20 x 27 *m.*

Organized about the year 1837 as a church of Scotland. The Rev. Mr. Macaulay was the first minister who afterwards, as a representative, was elected Speaker of the House of Assembly.

206. NEW LONDON,

* N. L. for N(ew) L(ondon) PRESBYTERIAN* CONGN

Reverse. Plain, square cut corners, 23 *m.*

Originally under the care of Mr. Keir of Princetown. In 1827 it became a separate charge with the Rev. Hugh Dunbar as minister. A Secession church.

207. PRINCETOWN.

P. T. C in irregular letters for P(rince) T(own) C(hurch).

Reverse. Plain, oblong, 12 x 23 *m.*

This is the oldest Presbyterian Church in the province organized by the Antiburghers about the beginning of the century. It was visited by Dr. McGregor of Pictou when he made a missionary tour through the Island. The first settled minister was the Rev. John Keir who commenced his ministration in 1808.

208. RICHMOND BAY East.

R P within a serrated border for R(ichmond) P(arish)

Reverse. Plain, oblong, cut corners, 14 x 18 *m.*

This was first a station in connection with the Princetown church but was erected into a separate organization in 1819, with the Rev. Andrew Nicol as minister. He died the next year. In 1821 the Rev. Wm. McGregor was inducted as minister. The congregation was afterwards divided into Richmond Bay East and West.

209. RICHMOND BAY West.

R P in large letters for R(ichmond) P(arish).

Reverse. Plain, oblong rounded corners, 14 x 18 *m.*

This, like the former, belonged to the united secession church. It was formed by the subdivision of Richmond parish. There are two or three churches formed out of what was known as Richmond Bay West.

210. ST. JOHN B(elfast).

S^{t} I. P in irregular letters for St. J(ohn) P(arish)

Reverse. Plain, irregular oval, 21 x 28 *m.*

This was organized as a church of Scotland about the year 1823 with the Rev. John McLennan as minister. It was in a Gaelic speaking settlement and services were in early times conducted in that language.

211. ST. JOHN.

S^{t} I. P within a serrated border for St. J(ohn) P(arish)

Reverse. Plain, irregular oval, 24 x 27 *m.*

These are very rude tokens, made evidently by some artizan living in the parish.

212. ST. JOHN.

S^{T} J. P. within an oval with serrated border for St. J(ohn) P(arish)

Reverse. Plain, irregular oval, 20 x 24 *m.*

Whether these three tokens, almost equally rude, were made at different times for the same church, or for different congregations in the parish I have not been able to learn.

213. ST. JOHN.

S J indented for St J(ohn)

Reverse. Plain, round, 22 *m.*

This is a much later token than the others. There is also another variety, a plain piece of lead with the letters S. J. scratched on it with a pointed instrument.

214. .....

St A. C. in script St. A(ndrews) C(hurch).

Reverse. Plain, oblong rounded corners, 13 x 29 *m.*

The person from whom I obtained this token attributed it to Georgetown but, as there never was a St. Andrew Church in that town, his conclusion must be wrong. It had also been supposed to belong to one of the McDonaldite churches but I have not been able to trace anything but cards as having been used by churches of that order.

COLONY OF NEWFOUNDLAND.

215. ST. JOHN'S.

ST ANDREW'S | *CHURCH* | ST JOHN'S

Reverse. "THIS DO, | IN | REMEMBRANCE | OF ME." oblong, cut corners, 12 x 26 *m.*

This church was organized in 1843 by a number of families who left the Congregational Church. The first minister was the Rev. D. A. Fraser, originally from Scotland but who had labored many years in the County of Pictou N.S. It was connected with the Church of Scotland.

STOCK TOKENS.

Under this head I describe a number of tokens that, while bearing no inscription connecting them with any special congregation, are used in two or more churches. Tokens in fact that are kept in stock by dealers in church plate ready to be supplied to churches that do not wish to pay the extra cost of a special design.

216. ....

An altar bearing two chalices and a plate of bread.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 round, 26 *m.*

This token was struck for Mr. James Croil and by him supplied to a number of churches in Ontario and Quebec, mainly those connected with the Church of Scotland,

217 ....

"DO THIS | IN REMEMBRANCE | OF ME"

Reverse. BUT LET A MAN | EXAMINE HIMSELF oval, 21 x 30 *m.*

Used in three or four churches in Nova Scotia.

218. .....

THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24 Within a beaded oval BUT LET A MAN | EXAMINE | HIMSELF

Reverse. Exactly like the obverse except that the name KIRKWOOD AND SON EDINB. may be seen on the outer rim of the token, oval 21 x 31 *m.*

Used in several churches in Nova Scotia and New Brunswick.

219. .....

FREE CHURCH OF SCOTLAND In the centre **1843**

Reverse. LET A MAN | EXAMINE HIMSELF. | I COR. XI. 28. oval, 21 x 30 *m.*

This was used in most of the Free Churches in Cape Breton besides others in Nova Scotia and New Brunswick and one in Ontario.

220. .....

FREE CHURCH OF SCOTLAND. In the centre is the date 1843.

Reverse. LET A MAN | EXAMINE HIMSELF | I. COR XI. 28. oval, 21 x 30.

The date on this token is much smaller than the last and wants the stars, otherwise they are alike. It is only used in one or two churches in Nova Scotia.

221. .....

PRESBYTERIAN CHURCH. The burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

Reverse. THIS DO IN | REMEMBRANCE | OF ME." | I. COR. XI. 24. written within beaded line with ornamental corners, oblong cut corners, 20 x 27 *m.*

Issued from the Presbyterian Witness office and used in many churches in the Lower Provinces.

222. .....

Same as the last except that the name CUNNINGHAME appears in minute letters to the left below the ribbon.

Reverse. "THIS DO IN | REMEMBRANCE | OF ME." |

I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

This appears to be a token issued at a different time from the same office, and also used in many churches in the Lower Provinces.

223. .....

FREE CHURCH OF SCOTLAND. The burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR. Underneath the ribbon is the maker's name, CRAWFORD GLASGOW.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

Used in Free Churches, mostly in Nova Scotia. As the reverses of two or three of these stock tokens were used to strike special tokens we may learn by comparing reverses by whom they were struck.

224. .....

From the same die as last.

Reverse. Similar to the last but the relative positions of the letters in "this" and "remembrance differ slightly, oblong cut corners, 20 x 27 *m.*

This is from the same die as the reverse of 228 showing the crack in the same place. From this we infer that from at least four of the stock tokens were struck by Crawford of Glasgow.

225. .....

A communion table with a chalice and a plate of bread. No ornament where the cross bars of the table intersect.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 20 x 28.

This token is kept in stock by Messrs Watson & Peltonof Montreal, dealers in plated ware. Many churches in Ontario and Quebec have them in use.

226. MONTREAL.

As last ; but with a maltese cross where the bars between the legs of the table intersect

Reverse. The same as last, oblong cut corners, 20 x 28 *m.*

Equally common with the last in churches in Ontario and Quebec.

227. .....

Same design except that the ornament at the intersection of the cross bars is larger, more like a cross potence.

Reverse. The same, oblong cut corners, 20 x 28 *m.*

This seems to be a newer token than either of the other two. It has not been yet used in many churches.

228. .....

LET A MAN | EXAMINE | HIMSELF & C. | I. COR. XI. 28 29.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 19 x 27 *m.*

There is a crack in the reverse die opposite "me." used in two or three churches in Nova Scotia.

229. .....

From the same die as last.

Reverse. Similar to last but the relative position of the letters in "this" and "remembrance" differs slightly, oblong cut corners, 20 x 27 *m.*

Used in two or three churches in Ontario. This token is evidently made by the same firm as made the last. The crack in the old die shows that it at length gave out, when a new one had to be made.

SUPPLEMENTARY.

Since the earlier part of the work was written a few tokens then unknown to me have come to my knowledge which I will describe here. I will also give some additional facts that I have since learned concerning one or two tokens previously described.

PROVINCE OF QUEBEC.

230. CHELSEA.

CHELSEA across the centre between two ornamental lines

Reverse. DO THIS | IN | REMEMBRANCE | OF ME, with a number of flourishes, round, 28 *m.*

This is a small village, about eight miles back of Hull, on the Gatineau River where Messrs Gilmour & Co. have a large saw mill. The Rev. J. Borthwick was the first minister.

231. FARNHAM CENTRE.

C. P. C | F. C for C(anada) P(resbyterian) C(hurch) F(arnham) C(entre)

Reverse. I. COR. | XI. 26 oblong cut corners, 23 x 35 *m.*

This congregation was organized by the Free Church.

232. LACHUTE.

LACHUTE | 1843 and a dove within an oval, outside the oval is a serrated border

Reverse. Plain, oval, 22 x 29 *m.*

This is used in the same church as No 7. and although it seems to be from the same die it is a larger token having the serrated border which is wanting in No 7.

233. MONTREAL.

A communion altar with two chalices and a plate of bread. The altar is inscribed DO THIS IN | REMEMBRANCE | OF ME

Reverse. NEC TAMEN CONSUMEBATUR and the burning bush within a wreath, round, 28 *m.*

This is from the same die as No 16, but wants the name of the church in indented letters on the obverse.

234. QUEBEC.

QUEBEC | 1831 indented

Reverse. Plain, square, 25 *m.*

Used in St. John's church before the 1838 token was adopted.

235. ROCKBURN.

AC in script for A(ssociate) C(ongregation)

Reverse. Two beaded circles The centre raised and plain, round, 23 *m.*

This token is said to be used in some of the United Presbyterian churches in the United States.

DOMINION OF CANADA.

1870	750,000		450,000	900,000		1,700,000	2,600,000		5,650,000
1871	372,500		245,000	400,000		800,000	1,400,000		2,845,000
1872	777,500		35,000	2,240,000		1,000,000	2,000,000		5,275,000
1874	400,000			1,000,000		1,000,000	1,000,000		3,000,000
1875	400,000			1,000,000		1,000,000	1,000,000		3,000,000
1876	40,000							4,000,000	4,000,000
1880	400,000			400,000		1,500,000	3,000,000		4,900,000
1881	470,000		150,000	820,000		950,000	1,500,000	2,000,000	5,420,000
1882	340,000			600,000		1,000,000	1,000,000	4,000,000	6,600,000
1883	570,000			960,000		3,000,000	600,000		4,560,000
1884	50 000					150,000	200,000	2,500,000	2,850,000
1885	138,000			192,000		400,000	1,000 000		1,592,000
1886	240 000			400 000		650,000	1 200 000	1,500,000	3,750,000
1887	175'000			240,000		500,000	1,000,000	1,500,000	3,240,000
1888	270 000		60,000	400,000		500,000	1.000,000	4,000,000	5,960,000
1889	136,600			66 341		600,000	1,200 000		1,866,341
1890	165,000		20,000	200,000		450,000	1,000,000	1,000,000	2,670,000
Total.....	5,694,600		960,000	9,818,341		15 200,000	20,700 000	20,500,000	67,178,341
Total for the Dominion.....	6,309,600		960 000	9,818,341	1,050,000	16,700,000	22,400.000	37,100,000	800,000	88,828,341

NEWFOUNDLAND.

1865	44,400	10,000			100,000	80,000	80 000	240,000	510,000
1870	50,000	10,000	50,000		50,000	30,000	40 000		180,000
1872	55,000	6,000	48,000		90,000	40.000	40,000	100,000	324,000
1873	30,000		32 000		40,000	20,000	40,000	200,000	332,000
1874	40,000		80.000						80,000
1876	28,000		28,000		50,000	10,000	20,000	200,000	308,000
1880	27,500	2,500	24.000		30,000	10,00)	40,000	400,000	506,500
1881	49,000	10,000	50,000		60,000		40,000		160,000
1882	100,000	25,000	100,000		100,000	20,000	60,000		305,000
1885	40,000	10,000	40.000		40,000	8,000	16,000	40,000	154,000
1888	55,500	25,000	20,000		75,000	30,000	40,000	50,000	240,000
Total.....	519,400	98,500	472,000		635,000	248.000	416,000	1,230,000	3,099,500
Grand total....	6,829,000	98,500	1,432,000	9,818,341	1,685,000	16 948,000	22,816,000	38,330,000	800,000	91 927,841

NUMBER OF COINS STRUCK FOR THE DOMINION OF CANADA, INCLUDING ITS SEPARATE PROVINCES AND NEWFOUNDLAND FROM 1858 TO 1890.

YEAR.	NOMINAL VALUE IN DOLLARS	NUMBER OF PIECES.								
		GOLD.	SILVER.				BRONZE.		TOTAL.
		Two dollar pieces.	Fifty cent pieces.	Twenty-five cent pieces.	Twenty cent pieces.	Ten cent pieces	Five cent pieces.	One cent pieces.	Half cent pieces	
PROVINCE OF CANADA.										
1858	360,000				750,000	1,250,000	1,500,000	1,000,000		4,500,000
1859	90,000							9,000,000		9,000,000
Total.....	450,000				750,000	1,250,000	1,500,000	10,000,000		13,500,000
PROVINCE OF NEW BRUNSWICK.										
1861	10,000							1,000,000		1,000,000
1862	50,000				150,000	150,000	100,000			400,000
1864	55,000				150,000	100,000	100,000	1,000,000		1,350,000
Total.....	115,000				300,000	250,000	200,000	2,000,000		2,750,000
PROVINCE OF NOVA SCOTIA.										
1861	10,000							800,000	400,000	1,200,000
1862	10,0 0							1,00 ,000		1,000,000
1864	10,0 0							800, 00	400,000	1,200,000
Total.....	30,000							2,600,000	800,000	3,400,000
PROVINCE OF PRINCE EDWARD ISLAND										

PROVINCE OF ONTARIO.

236. ALDBORO'.

A L in monogram for Al(boro') with serrated border The letters are shorter than in No. 20, but the leg of the L is longer.

Reverse. Plain, irregular shaped, 18 x 20 *m.*

This token is much the same in design as No. 20 and the execution is equally rough. It was either a later token or used in a different preaching station in the parish.

237. ELDON.

ELDON indented

Reverse. Plain, oblong, 12 x 23 *m.*

A Highland settlement in the county of Victoria. The first minister was installed in 1844, in connection with the Church of Scotland.

238. LONDON.

S[T] JAMES' CHURCH LONDON C. W. Within an oval in the date **1860**

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A MAN EXAMINE | HIMSELF. oval, 22 x 38 *m.*

Organized in 1853 as a Church of Scotland with the Rev. Dr. Skinner as first minister. The new building was erected in 1860 when these tokens were made.

239. PERTH.

PRESBYTERIAN | CONGREGATION | PERTH | 1818 at the top are two hands clasped.

Reverse. DO THIS IN | REMEMBRANCE | OF ME upright oval, 32 x 37 *m.*

This church is mentioned in No. 85 as the first organized at Perth. It was originally Secession but joined the Kirk in 1835. In 1857 it was merged into St. Andrews Church.

240. TORONTO

R. P. C. indented for R(eformed) P(resbyterian) C(ongregation)

Reverse. Plain, nickel. oblong cut corners, 16 x 24 *m.*

A church organized in Toronto in 1855 in connection with the Reformed Presbytery of the United States. It is now extinct.

241. TUCKERSMITH.

PRESBYTERIAN CHURCH | TUCKERSMITH | W.G. | 1845 for William Graham

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR XI 28 octagonal, 27 *m.*

Organized in connection with the Free Church, with the Rev. William Graham as minister. This is the name of a township in the county of Huron.

CORRECTIONS AND ADDITIONS.

No 18 for "Secessors" read Secession."

No. 21 for O(ld) read O(rmstown.)

No. 70 Mr. Gemmell belonged to a small group of ministers, known as the "bread lifters," who, towards the close of last century, left the Secession Church because the General Assembly refused to issue orders making it compulsory to elevate the bread before administering the Communion. They failed to form a Presbytery of their own. The Dalry church under Mr. Gemmell was soon afterwards broken up when he emigrated to Canada bringing with him the old tokens which he introduced into the Lanark church.

No. 71. The letters T. S. A. on this token stands for T(ongland S(amuel) A(rnott Minister) Tongland is a parish in Kirkcudbrightshire, Scotland, in which the Rev. Samuel Arnott was minister. He afterwards removed to Dalry bringing with him no doubt, the tokens bearing his initials, from Tongland. This accounts for these tokens, that were unknown to collectors in Scotland, being found with the Dalry tokens in Canada.

No. 128. Omit the second No. 128 duplicated through mistake.

No. 129. Omit the first No. 129 duplicated through mistake.

HUDSON BAY TRADING POSTS.

THE trading and interior depot posts of the Company are strange, quaint-looking places, built according to a general type. They stand generally upon the second or lower bank of some navigable river or lake, so as to be easily accessible to the boats which annually visit them with supplies. A trading post is invariably a square, inclosed by immense trees or pickets, one end sunk deeply in the ground, and placed closely together. A platform, about the height of an ordinary man, is carried along the inner side of the square, so as to enable any one to peep over without danger from arrow or bullet. At the four corners are bastions, octagonal in shape, pierced with embrasures, to lead the Indians to believe in existence of cannon and intended to strike terror to any red-skinned rebel bold enough to dispute the supremacy of the Company. The entrance to the stockade is closed by two massive gates, an inner and an outer one. In the centre of the square stands the residence of the factor or employés, while about its four sides close to the stockade, are ranged the trading store, the fur-room, the warehouses, servants' quarters, etc. Beside the larger dwelling rises a tall flag-staff, bearing the flag of the company, with its strange device, *Pro pelle cutem*—skin for skin—and near by a bell tower, the tones from which mark the hours of labor and rest. In front of the gate lounge a few half-breeds or Indians in tasselled cap and dirty white capote, or tattered blankets. A band of horses graze in a distant meadow, while nearer by a few leather *tepees*, or bark lodges, from the frilled poles of which the smoke curls lazily, indicate the home of the aboriginal hanger-on. At one side of the palisade a few rude crosses or wooden railings, stained by rain and snow drift, and blown over by the tempest, mark the last resting places of the dead.

The trade-rooms at all the posts are arranged with strict reference to the want of the peculiar custom which they attract. From the heavy joists of the low ceiling depend

twine, steel-traps, tin kettles, frying-pans, etc. ; on various shelves are piled bales of cloth of all colors, capotes, blankets, and caps ; and in smaller divisions are placed files, scalping-knives, gun screws, flints, balls of twine, fire steel, canoe awls, and glass beads of all colors and sizes. Drawers in the counter contain needles, pins, scissors, fish-hooks, thimbles, and vermilion for painting canoes and faces. On the floor is strewn a variety of copper kettles, from half a pint to a gallon ; and in one corner of the room stand a dozen trading-guns, and beside them a keg of powder and a bag of shot.

In some of the trade-rooms a small space is railed off by the counter near the door, behind which the Indians stand to trade. Sometimes they are confined to a separate apartment called the Indian room, adjoining that occupied by the traders, and business is carried on through a loop-hole communicating between the two. In many of the posts in the plain country the trade-room is cleverly contrived so as to prevent a sudden rush of the Indians, the approach from outside the pickets being through a long narrow passage, only of sufficient width to admit of one Indian at a time, and bent at an acute angle near the window at which the trader stands. This precaution is rendered necessary by the frantic desire which sometimes seizes upon the Indian to shoot the clerk, which he might easily do were the passage straight.

At most of the interior posts time moves slowly, and change is almost unknown. To-day is the same as a hundred years ago. The list of goods ordered from England for this year has exactly the same items as that of 1790. Strands, cottons, beads, and trading-guns are still the wants of the Indians, and are still traded for musquash and beaver.

The system of trade at the Company's posts is entirely one of barter. Until recent years money values were unknown ; but this medium of exchange has gradually become familiar to the Indians, and the almighty dollar is rapidly asserting its supremacy in savagedom.

DE LA NOBLESSE DE LA COMPAGNIE ET SOCIÉTÉ DE CANADA, OU NOUVELLE FRANCE.

L'on a esté en peine dans les dernières recherches des Nobles, et des usurpateurs du titre de Noblesse, de sçavoir si les Anoblis appellez de Canada, estoient compris dans la revocation generale, ou s'ils estoient d'une espece particulière. Mais avant que de dire les raisons qui ont esté rapportées pour et contre, je trouve à propos de faire voir de quelle manière cette compagnie a esté établie, et ces Anoblis crées.

Jean François de la Roque, chevalier, Seigneur de Roberval, a esté le premier qui establit la Religion Chrestienne, et le commerce dans le Canada, sous l'authorité du Roy Francois. I, qui le fit Seigneur de Norembec, Son Vice-Roy, Amiral, et Lieutenant-General en Canada, Hochelaga, Saguenay, Terre-Neuve, Bell'isle, Carponts, le Bras d'or, la Grand' Baye, et Bacaille. Il partit de France avec cinq vaisseaux, chacun de 400 tonneaux de charge, pour la conqueste de ces lieux. Il avoit un pareil pouvoir que si le Roy y eût esté en personne, luy estant permis pour l'augmentation de la Foy Chrestienne et le bien du commerce, d'attaquer et d'assièger des Villes et Châteaux, d'en batir et d'en fortifier de nouveau, d'y conduire et mener des colonies Françaises, de créer toute sorte d'offices et d'officiers, soit pour la justice, soit pour la guerre; d'y établir la Religion Catholique et la police du Royaume, de faire des Loix, Statuts et ordonnances pour l'entretien de la navigation, et de les faire observer; de donner des rémissions, de bailler des Terres en fiefs, Seigneuries, Chastellenies, Comtés, Vicomtez, Baronnies, et autres Dignités qu'il jugerait convenir au service de ceux à qu'il les accorderait. Il estoit aussi defendu de trafiquer en Canada sans son sceu et consentement: Il estoit commandé de luy donner secours en cas de besoin, et il avoit encore pouvoir de choisir par testament tel substitut et successeur qu'il jugeoit à propos. Sa Majesté confirmoit tout ce qu'il contracteroit, ordonneroit, et établiroit, tant par armes,

par amitié, par conféderation, qu'autrement, soit par mer ou par terre. Et pour l'exécution de cette entreprise, on luy délivra la somme de quarante cinq mille livres.

Sa commission fut inserée en l'etat ordinaire des guerres à la chambre des comptes de Paris, en date du 15 Janvier 1540.

Jean de Biencourt, Seigneur de Guillebermesnil, en fait mention dans son Histoire, comme aussi Hakluit, *Tome* 3. Galien de Bethencourt, Conseiller au Parlement de Roüen, au Traité qu'il a fait de la navigation de Jean de Bethencourt Chambellan du Roy Charles VI. Jacques Cartier, capitaine de St. Malo, en ses mémoires de la découverte des Terresneuves, et du Fleuve de Canada: Jean Alphonse Xaintongeois, Maître Pilote, en sa Rélation des Terresneuves: Jacques Charon, sieur de Monceaux, Valet de Chambre ordinaire du Roy, en son livre des Gaulois-François, au chapitre où il parle du bâtiment que fit ce seigneur de Roberval au Cap Breton, qu'il dit avoir ouvert le chemin au commerce des Castors, de la pesche des molues, et de la navigation de Canada: Thomas le Févre de la Boderie, sieur du Grandhamel, Lieutenant en la Table de Marbre et Amirauté de France à Roüen, dans son Histoire des Traites de long cours: Marc Lescarbot Advocat au Parlement de Paris au 2. Livre. chap. 1, et au Livre 3. ch. 30. de son Histoire intitulée *La Nouvelle France*: Et Samuel Bourgeois de la Rochelle dans les Comptes qu'il dressa pour cette expédition. Les lettres de commission données en septembre 1603. sous le Regne de Henry IV sont relatives aux Lettres cy-dessus. Armand-Jean du Plessis, Cardinal, et Duc de Richelieu, fut fait, Grand-Maitre, Chef et Sur-intendant General de la navigation et commerce de France, par le Roy Louis XIII, Jan. 1626. En cette qualité, et en consideration des service qu'il avait rendus à l'Etat, il obtint de sa Majesté l'érection d'une compagnie composée de cent associez, pour faire passer et entretenir dans la terre de Canada une colonie de naturels François, et pour prendre le soin d'y rétablir la Religion chrestienne et Catholique, et le commerce,

Cela se fit sur le modele des commissions précédentes et il en dressa les articles, qui furent reglez le 27 Avril 1627. Sa Majeste les ratifia par Edit du 6 May 1628, qui fut verifié aux Parlements de Paris et de Bordeaux, à la Chambres des Comptes, et à la cour des Aides de Normandie. Cet Edit anoblissoit douzede ces associez. Les Lettres en furent expédiées et scellées au mois de Janvier 1629. Mais par l'enrégistrement du mesme Edit à la ditte cour des Aides le 10 Juillet 1633, l'on arresta que ces douze Lettres d'anoblissement ne pourroient estre levées que par des personnes non imposées aux tailles. C'est de la sorte que les anoblis de la Compagnie et société de Canada ont esté faits. Ils ont esté traversez en la possession de leur noblesse par les Preposez aux Recherches des Nobles, qui leur opposoient qui leurs Lettres d'anoblissement n'estoient pas plus considerables que celles des autres Anoblis, dont plusieurs avoient des service et qui avoient esté revoquées tant par la Declaration du Roy verifiée à la cour des Aides de Paris l'onziéme septembre 1657, que par une autre declaration du mois d'Aoust 1664. Qu'elles tomboient dans le mesme rang. Qu'ils avoient surpris tout ce qui s'est fait en leur faveur. Que la protection particuliére qu'ils ont eue de Mr. le Cardinal de Richelieu qui a voulu maintenir son ouvrage, ne devoit pas avoir plus de force que celle du souverain mesme. Et enfin qu'ils derogent à leur institution, n'entretenant aucune colonie, et n'ayant aucun soin d'établir la Foy chrestienne en Canada.

Ils ont neatmoins esté maintenus en leur Noblesse, parce qu'elle avoit esté confirmée par la declaration du mois de Janvier 1634 qui revoquoit tous les anoblissements accordez depuis le 1 Janvier 1614, mais qui exceptoit specialement par le 1 article les douze Anoblis compris dans l'Edit du mois de May 1628, donné en faveur des associez de la Compagnie de la nouvelle France.

Dans la suite, ils obtinrent un arrest du Conseil Privé du 4 Juillet 1641. par lequel le Roy Louis XIII déclaroit ne les

avoir point entendu comprendre dans la revocation faite par la declaration du mois de Decembre 1640. de tous les anoblissements depuis 1610 et il leur en fut expedié des Lettres.

Sous ce regne, les Etats de la Province de Normandie presenterent leurs cahiers et remontrances au Roy au mois de Decembre 1657, par les mains de Messire François de Harlay Archevesque de Rouën, Messire Charles de Foüilleuse, Marquis de Flavacourt, Lieutenant du Roy au Bailliage de Gisors (ou Gifors :) et autres deputez ; et ils demanderent la revocation de tous les anoblissements donnez en leur Province depuis l'anneé 1610 conformement au resultat de leur assembleé tenue à Rouën aux anneés 1654 et 1655. ce qui leur fut accordé. Sur cela les associez de la Compagnie de la nouvelle France obtinrent un arrest de sa Majeste le 4 May 1658 portant qu'elle n'avoit point entendu comprendre en la réponse du quarente troisieme article du cahier de ces Remontrances, touchant la revocation des Anoblis depuis 1610, les douze Anoblis du nombre de ces associez et elle ordonne qu'ils jouiroient de leurs privileges conformement à l'Edit du mois de May 1628 et suivant les declarations et arrests cy devant exprimez.

La declaration du mois d'Aoust 1664 qui revoque les Anoblissements depuis le 1 Janvier 1630 en reserve pareillement les douze Anoblis du Canada. Ils en obtinrent la confirmation par un Arrest du Conseil d'Etat du 13 Janvier 1667.

Enfin ce privilege a esté confirmé par le Roy, sa majesté ayant voulu rendre à ces anoblis des témoignages de sa protection toute particuliere. *

* Extrait du *Traité de la Noblesse*, publié à Paris, 1678, par Gilles André de la Roque, Chevalier, Seigneur de la Lontière.—*Archives du Collège Ste Marie*, Montreal.—de L. M.

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